THE · MORNING · WATCH

FATHER · IGNATIUS · DIERTINS, S.J.

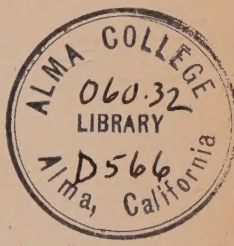
THE MORNING WATCH

The Spiritual Exercises
of St. Ignatius
Proposed by

FATHER IGNATIUS DIERTINS, S. J.

Translation Edited by

FATHER ELDER MULLAN, S. J.



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Provincial

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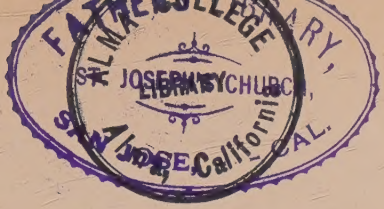


PREFACE

Father Ignatius Diertins, S. J., was born in Bruxelles in the year 1626. Being peculiarly gifted for government, he was chosen to fill the highest offices in the Society of Jesus, being Rector several times, twice Provincial, then Visitor, and finally Assistant. In this last position he died at Rome, 4 November, 1700, having spent 58 years in the Society.

Father Diertins was a most assiduous student of the *Spiritual Exercises* of St. Ignatius and one of the most enlightened commentators on the book. And no wonder, for, as the account written of him puts it, he was not content to write about the exercises; he made his life reproduce their spirit, and was noted for a profound humility, a remarkable constancy in good, a wonderful self-command and a tender charity, lessons of which virtues he incessantly drew from his beloved book.

Father Diertins' *Explanations of the Spiritual Exercises,* published in 1687, has been many times reprinted. The book which is here presented for the first time in English is what formed the third Appendix to the *Explanations,* but did not appear until 1689, being composed at the request of many members of the Society in various parts of the world, and when the author could avail himself of the ripe experience of fifty-six years of Jesuit life. The third

Appendix was written primarily for his religious brethren, and was meant to serve them for their daily meditations. It contains none but the Meditations of the *Spiritual Exercises,* with only such development as is needed in meditating.

The *Meditations* of Father Diertins have been often republished in the original Latin, and have been issued in several editions in German, Spanish and French translations.

The reason of their widespread and continued popularity is undoubtedly the close adherence in them to the *Spiritual Exercises* of St. Ignatius and the perfect presentation of their spirit along with the author's generous and very apt employment of Scripture texts and references, and the stimulating suggestiveness and brevity of his Points. These advantages form the motive for presenting this book in an English dress.

A few things remain to be said as to peculiar features of the translation.

There are several texts of the *Exercises* of St. Ignatius. Of these, Father Diertins used the one called the *Vulgate.* The *Vulgate* text, however, is not available in English, and so has been replaced in these pages by a translation of the *Autograph* of St. Ignatius. This has been done with less scruple as it seems very probable that the author himself would have employed the *Autograph* had he possessed the facilities for studying it which we now have. Not to speak of the publication in 1832, by Father General Roothaan, of a close translation of

the original Spanish into Latin, in the year 1908 Father General Wernz had the *Autograph* text itself reproduced in phototype and spread it far and wide throughout the Society. It is believed that Father Diertins would have eagerly embraced the opportunity so offered of employing what was used by St. Ignatius himself. The first change, then, from the author's original is that in the text of the *Exercises* which is quoted. Besides this, a few modifications in form have been made.

One is the filling out of all abbreviated portions of the *Meditations,* so as to make each perfect in itself and to save the trouble of referring to other parts of the book. Matter so supplied—and it is very small in amount—has in all cases been written on lines followed by Father Diertins himself.

Another is the consistent use throughout of the second person, as being more likely to appeal to the individual meditating.

A third variation from the original seems to call for special note. The *Meditations,* in the Latin, contain a certain number of Points, ordinarily three. Each Point is usually divided into *Memory, Intellect, Reflection,* and *Will,* and these words are found at the head of the respective parts. In the English, the words have been omitted, but their place is supplied by beginning the various sections with a new line.

It need not be added that, of course, all reference to the Jesuit rules as such has been avoided.

The *Meditations* of Father Diertins presuppose, however, an acquaintance with the *Exercises* of St. Ignatius, especially with the cardinal *Meditations*. These and others are constantly introduced, repeated and enforced. Acquaintance with them is best gained by the making of a retreat with the book of St. Ignatius as a constant guide.

If one uses the *Exercises* frequently, he soon realizes that they are not meant for all and every soul. Many are not willing to adopt in their lives the high virtue they propose. It must be understood, then, that the present editor's purpose in reproducing in English a book so permeated with the *Exercises* is a limited one. His object, namely, is to afford aspirants after the higher life, especially Priests, Seminarians, Religious and Sodalists of Our Lady, a help for putting before themselves in their daily meditations what will urge them on and up in God's holy ways. Those who are not so disposed, he would strongly recommend not to use this book at all, or at least nothing in it beyond the First Week.

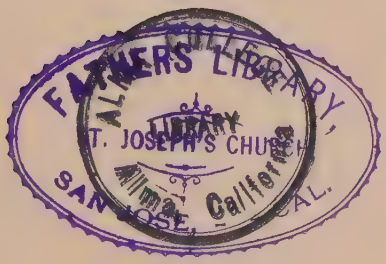
Again, Diertins' *Meditations,* like the *Spiritual Exercises* of St. Ignatius, is not a book for mere reading. It was made for use in meditating. Enough, therefore, but no more, is given in it to invite thought and prayer. The principle which the author carries out in this is the *Second Annotation* of the *Exercises,* which is therefore printed as a kind of key at the beginning of the *Meditations*. In this respect there are those who confidently affirm that

Diertins' is the most successful Meditation book there is.

The editor hopes that the work of Father Diertins, thorough exponent as it is of the spirit and method of St. Ignatius, may help many a soul to do and dare, with God's grace, what is highest and best in the spiritual life.

ELDER MULLAN, S. J.

German College, Rome.
Feast of Our Lady Immaculate, 1909.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AUTHOR'S PRAYER

Rouse up, O Lord, and foster the spirit of the Exercises which Blessed Ignatius labored to spread abroad, that we too, may be filled with it and be zealous to love what he loved and do what he taught. Through Christ our Lord. Amen.

THE SECOND ANNOTATION

SPIRITUAL EXERCISES

The person who gives to another the way and order in which to meditate or contemplate, ought to relate faithfully the narrative of such contemplation or meditation, running over the points with only a short or summary development. For if the person who is making the contemplation takes the true groundwork of the narrative and, discussing and considering for himself, finds something which makes the narrative a little clearer or brings it a little more home to him—whether this comes through his own reasoning, or because his intellect is illuminated by the divine power—he will get more spiritual relish and fruit than if he who gives the Exercises had much explained and amplified the import of the narrative. For it is not knowing much, but realising and relishing things interiorly, that contents and satisfies the soul.

PRACTICAL HINTS

I. Repetitions, Etc.

In the following pages, mention is not made beyond the FIRST WEEK of *Repetition* and *Résumé* and the *Application of the Senses*. But this does not mean to omit exercises so highly recommended by St. Ignatius.

II. Distribution of Meditations

Some may like to arrange their Meditations as follows:

THE WEEK

Sunday, one Contemplation;

Monday, another Contemplation;

Tuesday and Wednesday, *Repetition* of both;

Thursday, the *Application of the Senses* on the two;

Friday, a contemplation on the Passion;

Saturday, one of the cardinal Meditations of the Exercises, or sometimes, one of the *Three Methods of Prayer*.

THE YEAR

Advent to the Purification, the Mysteries from the *Incarnation* to the *Child Jesus in the Temple;*

From the Purification to the First Sunday of Lent, Meditations of the First Week;

From the First Sunday of Lent to Easter, the *Passion.* At this season, on Fridays, a Meditation of the First Week;

At Pentecost, the *Exercises for Obtaining Divine Love;*

From the Sunday after the Octave of Corpus Christi to Advent, the Mysteries from the *Child Jesus in the Temple* to *Palm Sunday.*

III. Amount to Take

It is not necessary to restrict oneself within the limits of a single Meditation. If the matter presented gives out, let the next Meditation be added. This is especially true of the Meditations of the *Second and later Weeks,* in which Father Diertins has usually made a complete Meditation out of each of the Points indicated by St. Ignatius.

Neither is one obliged to finish a whole Meditation each time. Let him take what suffices for him and not be anxious about going further.

PRINCIPLE AND FOUNDATION

THE MEDITATIONS OF FATHER DIERTINS

THE END OF MAN

KINDRED THOUGHT

How a subject feels who is preparing to learn what his King requires of him.

PRELUDES

1. Man is created to praise, reverence and serve God our Lord, and by this means to save his soul.
2. Ask the grace to thoroughly understand this truth, and to conform your life to it.

A—Man is created to praise God our Lord

To praise God is to laud His excellence—and to publish it wherever you can—God deserves this—He alone deserves it—both on account of His infinite perfection—and on account of creation—by reason of which He alone is your Lord—*Great is the Lord, and exceedingly to be praised!* (Ps. xlvii. 2.)

How many times you have sought your own glory, neglecting the praise of God.

Deplore your folly—and turning towards the Lord, say to Him with your whole heart: *His praise shall be always in my mouth!* (Ps. xxxiii. 2.)

B—Man is created to reverence God our Lord

This homage of respect and honor is paid in the presence of the person—*To the King of ages, immortal, invisible, the only God, be honor and glory for ever and ever! Amen.* (I Tim. i. 17)—*Let us serve, pleasing God with fear and reverence.* (Heb. xii. 28.)

How often you have sinned against the respect due to God.

Walk in the presence of God—and say: *Come, let us adore and fall down, and weep before the Lord that made us.* (Ps. xciv. 6.)

C—Man is created to serve God our Lord

To serve God is to hold yourself in a state of dependence upon His will—and to obey His Commandments—*Thou shalt serve Him only!* (Deut. vi. 13.)

You will find that you have often served others instead of God—and that you have done your own will rather than His—transgressing His Commandments.

Be sorry that you have thus wandered away from your end—and henceforth serve God *in newness of spirit.* (Rom. vii. 6.)

D—Man is created to save his soul

Weigh carefully the unhappiness to man if he does not attain this end—*It were better for him, if that man had not been born!* (Mark xiv. 21.)

Have you hitherto kept to the road which leads to the supreme end of your eternal salvation?

Conceive a great horror of the road to perdition, which leads away from that end—Have recourse to God, saying to Him: *Let Thy hand be with me to save me!* (Ps. cxviii. 173.)

COLLOQUY

Implore of God the grace that this truth of your last end may never leave your memory—and that you may regulate your life by it.

THE END OF CREATURES

KINDRED THOUGHT

Sentiments of a subject to whom his King gives the means of fulfilling the duties entrusted to him.

PRELUDES

1. And the other things on the face of the earth are created for man and that they may help him in reaching the end for which he is created.

From this it follows, that man is to use them as much as they help him for his end, and ought to rid himself of them so far as they hinder him as to it.

2. Ask the grace to appreciate this truth fully.

A—Health and Sickness

Among *the other things on the face of the earth,* fix your attention upon health and sickness.

This, therefore, is your conclusion: *I must use*

them as much as they help me for my end—and ought to rid myself of them so far as they hinder me as to it.

Examine if the fear of sickness has prevented your tending towards your end.

Encourage yourself to keep firm, lest through the fear of sickness—sorrow—labor—and the sufferings of life—you ever stray away from the road which leads to your end—*According to the multitude of my sorrows in my heart, Thy comforts have given joy to my soul.* (Ps. xciii. 19.)

B—Riches and Poverty

Among the other things on the face of the earth are riches and poverty.

Your conclusion is again this: *I must use them as much as they help me for my end—and ought to rid myself of them so far as they hinder me as to it.*

How many persons are straying away from this end through riches and poverty! Are you not of their number?

Deplore your blindness—and that of others—*Blessed is the rich man that is found without blemish, and that hath not gone after gold!* (Ecclus. xxxi. 8.)

C—Honor and Contempt

Place these two things before your eyes.

Evidently your conclusion is the same as before—*I must use them as much as they help me for my end, and ought to rid myself of them so far as they hinder me as to it.*

How fatal the desire of honor has been to you! How much it draws you away from the praise and service of God!

Say: Let my name perish, oh God, provided Thy name be hallowed.

D—A long Life or a short Life

These are the things to consider in the fourth place.

Conclusion: I must detach myself from this temporal life, when my salvation and eternal happiness require it—and when the praise and the service of God demand it.

Notwithstanding this, many are drawn away from their end by the fear of death—Are you of the number?

Say, while considering the end for which you are created: *Christ shall be magnified in my body, whether it be by life or by death.* (Phil. i. 20.)

COLLOQUY

Beg for the Gift of Fortitude and the Fear of the Lord—so that the desire of life—and the fear of death may never turn you away from the praise—the honor—and the service of God—and from the road which leads to eternal salvation.

INDIFFERENCE

KINDRED THOUGHT

If you wish to reach your end, you ought to be indifferent as to the means—in the same way that a workman is indifferent as to his tools.

PRELUDES

1. For this it is necessary to make ourselves indifferent to all created things, in all that is left to the choice of our free will and is not prohibited to it; so that, on our part, we want not health rather than sickness, riches rather than poverty, honor rather than dishonor, long rather than short life, and so in all the rest.

2. Ask the grace to attain to this indifference.

A—Health and Sickness

As you have seen, you must use these creatures as much as they help you to attain your end, and you must rid yourself of them in so far as they hinder you from it.

Conclude that you ought not to have any preference for health, or for sickness—but must regard both one and the other simply as means, or as instruments.

Examine yourself and see if you have this indifference.

Receive sickness as a gift from the Hand of God—seeing it is not less a gift than health. It is even a greater gift when it leads better to your end.

B—Riches and Poverty

Recall the same fact as to riches and poverty.

There is nothing in riches themselves which ought to weigh in the balance—for, when they are not means to your end, there is nothing in them but deceit—and hollowness.

See if, for the want of this indifference, you have allowed yourself to be drawn away from your end.

Say with the Apostle: *I have suffered the loss of all things and count them but as dung, that I may gain Christ.* (Phil. iii. 8)—that is, come to the end of my creation.

C—Honor and Contempt

Remember that you must make use of these also, or rid yourself of them, according to their helping you or not to your end.

It is the want of indifference here—more than all else—that brings trouble into the Church—into republics and kingdoms—indeed, into the whole world.

Have you not yourself been witness of these evils? Have you not experienced them in others—or in yourself?

When contempt and humiliation conduct you to your end, say with the Apostle: *I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ.* (II Cor. xii. 10.)

Hold honors in abhorrence, when they draw you away from the supreme end of your creation—*And fear not the word of a sinful man, for his glory is dung and worms!* (I Mach. ii. 62)—and let indifference be dear to your heart.

D—A long Life and a short Life

You have already decided that you must not seek after one or other of these two things, except as a means of attaining to your end.

It is, therefore, clear that you must be indifferent

as to a long life, or a short one, for fear that the love of life might draw you away from your end.

See if it is not on this account that you have sometimes neglected the praise—honor—and service of God—and your own salvation.

Say with the Apostle: *For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, or whether we die, we die unto the Lord. Therefore, whether we live or whether we die, we are the Lord's* (Rom. xiv. 7, 8) —Created things, therefore, have nothing—in themselves—which ought to remove you from indifference.

COLLOQUY

Ask the Gift of Wisdom and Understanding in order to acquire indifference.

THE CHOICE OF MEANS

KINDRED THOUGHT

A workman, and every one aiming at an end, always chooses the instruments best adapted.

PRELUDES

1. Only desiring and choosing what is most conductive for the end for which we are created.
2. Ask the grace always to make a good choice.

A—Health and Sickness

Remember the indifference which you ought to practice in regard to health and sickness.

Reason teaches you that you ought to prefer sick-

ness to health, if health does not lead you to your end.

See if, in your food—your clothing—your dwelling—your work—your sleep—and other similar things—you have not chosen, in an inordinate and sinful manner, health in preference to sickness—contrary to obedience—to zeal for souls—or to your last end.

Offer your body as a holocaust to God—Whom you are bound to serve—since that is the end of your creation. Choose in preference pains and infirmities—when they will bring you more surely to that supreme end. The Apostle said: *We are weak, but you are strong* (I Cor. iv. 10)—and elsewhere: *You know how through infirmity of the flesh I preached the Gospel to you.* (Gal. iv. 13.) It is by reasons such as these you must persuade yourself to a good choice.

B—Riches and Poverty

Recall to mind that you should make yourself indifferent to riches and poverty.

The necessary conclusion is, that you must choose poverty, when it leads better to your end. Notwithstanding this, how often the desire of riches urges people to make a bad choice

Examine if you also have not been led away from your end by the desire of riches—and of the comforts that riches procure.

Your end is to serve your Creator and to obey His Commandments. Say, then, with the Prophet:

I have loved Thy commandments above gold and the topaz! (Ps. cxviii. 127)—and have chosen them in preference to all that is most precious in the world.

C—Honor and Contempt

Recall to mind what you have seen about honor and contempt.

Consider that this is the pitfall which often ensnares the person who has to make a choice. Still, every man who has good sense cannot help concluding and deciding that, if honor draws him away from his end, he is bound to choose contempt.

When you have had to make a choice, have you not fallen into this snare?

Say with the Royal Prophet: *I have chosen to be an abject in the House of my God, rather than to dwell in the tabernacles of sinners.* (Ps. lxxxiii. 11.)

D—A long Life or a short Life

Keep before your mind the principles you already know as to these creatures.

Here, again, it is perfectly clear that you ought rather to lose your life and choose death—than to act against the end of your creation.

See if, when you have had to make a choice, you have not let yourself be carried away by a too great desire of life.

With St. Francis Xavier, make yourself familiar with those words of Christ: *He that shall lose his life for Me shall find it.* Matt. x. 39.)

COLLOQUY

Ask of God the Gift of Counsel, so that, whenever you have to make any choice, you may tend directly towards the end of your creation.

FIRST WEEK

THE THREE SINS

KINDRED THOUGHT

How a Knight feels when about to appear before his king and court, having grievously offended him, his great benefactor.

PRELUDES

1. See with the sight of the imagination and consider that your soul is imprisoned in the corruptible body and your whole self in this valley of misery, as it were exile among the brute beasts; your whole self, that is body and soul.

2. Ask for shame and confusion at yourself, seeing how many have been lost for only one mortal sin, and how many times you have deserved to be condemned forever for your so many sins.

A—The Sin of the Angels

Recall to mind the sin of the Angels. They were created in grace, yet not willing to help themselves by the means of their liberty in the duty of paying reverence and obedience to their Creator and Lord—falling into pride, they were changed from grace into malice, and hurled from Heaven into Hell.

Reflect more in particular on all this.

Move the affections still more.

B—The Sin of Adam and Eve

Recall to mind the second sin, that of our First Parents. Adam had been created in the plain of Damascus and placed in the earthly Paradise, and Eve had been formed out of his rib. They had been forbidden to eat of the Tree of Knowledge—yet eating and so sinning—they were afterwards clothed in garments made of skins and driven out of Paradise—lived without original justice, which they had lost—and spent all their life in many labors and much penance—Remember how much corruption came from that sin upon the human race, so many men being put on the way to Hell.

Discuss all this with the understanding.

Exercise the will more especially on it.

C—The Sin of Some Particular Person

Think of some one person who has gone to Hell for one mortal sin—many others without number have been condemned for fewer than you have committed. Bring before the memory the grievousness and malice of sin, committed by man against his Creator and Lord.

Discuss with the understanding how, in sinning and acting against Infinite Goodness—such a person has justly been condemned for ever.

Conclude with the acts of the will.

COLLOQUY

Imagine Christ our Lord before you on the Cross. Ask Him how, being your Creator—He has come

to this, that He has made Himself man—and from eternal life—has come to temporal death—thus to die for your sins?

Then look at yourself—asking yourself what you have done for Christ—what you are doing for Christ—what you ought to do for Christ.

See Him there fixed to the Cross—and give expression to the feelings which will present themselves to your mind.

YOUR SINS

KINDRED THOUGHT

In chains and guilty you are about to appear before the Eternal Judge.

PRELUDES

1. See with the eyes of the imagination and consider that your soul is imprisoned in the corruptible body and your whole self in this valley of misery as it were in exile among the brute beasts: your whole self, that is body and soul.
2. Beg great and intense grief and tears for your sins.

A—Your Sins

Recall to your memory all the sins of your life, looking at them from year to year, or from period to period. Three things will help in this: first, to behold the places and the houses where you have dwelt—second, the relations you have had with other persons—third, the calling in which you have lived.

B—The Foulness of Sin

Weigh your sins, looking at the foulness, and the malice that every mortal sin contains in itself, even supposing it were not forbidden.

C—What are you?

Consider who you are—lessening yourself by various examples—first, how little you are in comparison with all mankind—secondly, what mankind is in comparison with all the Angels and Saints of Paradise—thirdly, what all that is created is in comparison with God—then you alone, what can you be!—fourthly, consider all your corruption and foulness of body—fifthly, see yourself as an ulcer, and abcesses—whence have issued so many sins—so many iniquities—and such vile poison.

D—What God is

Consider what God is, against Whom you have sinned—Looking at His attributes—compare them with their contraries in yourself—His Wisdom with your ignorance—His Omnipotence with your weakness—His Justice with your iniquity—His Goodness with your malice.

E—Creatures .

A cry of astonishment—with intense affection—Going through all the creatures in your mind, ask

how they have suffered you to live, and have preserved you in life—How the Angels, who are the sword of Divine justice, have borne with you, and have guarded and prayed for you. How the heavens, the sun, the moon, the stars, and the elements—the fruits of the earth—the birds, the fishes, the animals—and the earth, how it has not opened to swallow you up—creating new hells—that you might suffer in them for ever.

COLLOQUY

Exalting God's Mercy—pondering and giving thanks to God our Lord—for having given you life till now—Propose through His grace to amend henceforward.

REPETITION

Mark and dwell on the points in which you felt the most consolation, or desolation or spiritual relish.

COLLOQUIES

1. With Our Lady, that she may obtain for you grace from her Son and Lord for three things: first, that you may have an interior knowledge of your sins, and a detestation of them; second, that you may feel the disorder of your actions, in order that, abhorring it, you may amend and order yourself aright; third, beg for a knowledge of the world, in order that, abhorring it, you may put away from yourself worldly and vain things. Then say a *Hail Mary*.

2. With God the Son, that He may obtain for you from the Father the same grace. Then say the *Soul of Christ.*

3. With God the Father, that the same Eternal Lord may grant it to you. Then say the *Our Father.*

SUMMARY

Go over all you have considered in the preceding three Meditations and make the three Colloquies above given.

HELL

KINDRED THOUGHT

Confusion at having done what deserved eternal punishment.

PRELUDES

1. See with the eyes of the imagination the length, the breadth and the depth of hell.

2. Ask for an interior sense of the pains which the lost suffer in order that, should you, in consequence of your faults, forget the love of the Eternal Lord, at least the fear of punishment may help you not to fall into sin.

A—Sight

See with the eyes of the imagination those great fires and the souls, as it were, in bodies of fire.

B—Hearing

Hear with the ears of the imagination the lamen-

tations, the howlings, the cries, the blasphemies against Jesus Christ our Lord, and against all His Saints.

C—Smell

Smell the smoke, the sulphur, the filth, and the putrid matter.

D—Taste

Taste with the taste of the imagination bitter things, such as tears, sadness, and the worm of conscience.

E—Touch

Feel with the touch of the imagination how those fires touch and burn the souls.

COLLOQUY

With Christ our Lord. Bring to memory the souls which are in Hell—some because they did not believe His Coming—others because believing they did not act according to His Commandments—making of them three classes: the first, those who lived before His Coming—the second, those who were alive during His life—and the third, those who lived after His lifetime—and then give thanks that He has not, by putting an end to your life, permitted you to fall into any of these classes. In like manner, consider how, up till now, He has always treated you with such pity and mercy.

SIN PUNISHED UNDER THE NATURAL LAW

KINDRED THOUGHT

Even were there no other than the Natural law, man in transgressing it renders himself guilty.

PRELUDES

1. See your soul placed under the Natural law, as under the eyes of an overseer and severe avenger.
2. Ask the grace to know the sins against this law, and to see how hideous and full of malice they are in themselves, and by their nature, independently of their being forbidden by the Law of God.

A—The Sin of Cain

Abel having been slain, the Lord said to Cain: *"What hast thou done? The voice of thy brother's blood crieth to me from the earth."* (Gen. iv. 10.)

The law, *Thou shalt not kill* (Exod. xx. 13), was not yet written—but it was innate within man. The cause of the murder was this: Cain made a bad use of creatures in regard to the sacrifices to be offered to God. With a niggardly hand he presented to the Lord of the fruits of the earth—Abel made a good use of creatures—and *offered of the firstlings of his flock, and of their fat.* (Gen. iv. 4.) His sacrifice pleased God—Cain was envious—and this deadly sin produced murder. The chastisement was swift: *Cursed shalt thou be upon the earth.* (Gen. iv. 11.)

Ask yourself: *"What hast thou done?"* Examine the bad use you have made of creatures.

Regret from your heart that you have thus offended God by abusing the gifts for which He deserves to be loved above all things.

B—The Deluge

Recall to mind that God had given more than one example of the severity with which His justice chastises evil. In spite of that, the whole human race strayed away, little by little, from the path of salvation, and from the end for which it was created. *For all flesh had corrupted its way upon the earth.* (Gen. vi. 12.)

How blind men are! They were not ignorant of the fall of the Angels—they knew the punishment inflicted upon our First Parents—and upon the whole human race—they know how Cain had been punished Nevertheless they abandoned their God—Who is alone worthy of being loved above all things, on account of His goodness—they neglected His praise and his service for which they had been created. A universal chastisement was not long in overwhelming them: *The waters of the flood overflowed the earth* (Gen. vii. 6), and all flesh was destroyed *that moved upon the earth.* (Gen. vii. 21.)

Examine your ways and see if in many things you also have not corrupted them.

Acknowledge before God that, alas! it was even so—Praise His mercy, which has hitherto spared you—and say with David: *I have thought on my*

ways, and turned my feet unto Thy testimonies. (Ps. cxviii. 59.)

C—The Sins of Sodom

After the Deluge, consider the sins of Sodom. *Behold this was the iniquity of Sodom . . . pride, fulness of bread, and abundance, and the idleness of her and of her daughters.. And they did not put forth their hand to the needy and to the poor. And they were lifted up and committed abominations before Me.* (Ezech. xvi. 49, 50.)

The inhabitants of Sodom shamefully abused riches—honors—and other created things—disregarding the end of creation. Hence the just punishment which fell upon them: *And the Lord rained upon Sodom and Gomorrha brimestone and fire from the Lord out of heaven—And He destroyed these cities and all the country about, all the inhabitants about it, all the inhabitants of the cities, and all things that spring from the earth.* (Gen. xix. 24, 25.)

See how you stand in regard to pride—and to the use of creatures against the end of man.

Acknowledge that these sins deserved such chastisement—and that they deserved even an eternal chastisement—You also are guilty—Frankly confess it—and detest the folly by which you have revolted against your Creator—that dear Master so worthy of being loved above all.

COLLOQUY

Turn to Jesus Crucified, thanking Him for suffering for you, in His Passion, the pains that you

deserved—and make acts of sincere contrition—and perfect charity.

THE MISERIES OF THE BODY

KINDRED THOUGHT

Imagine the cruel anguish of our First Parents when they were cast out of the earthly Paradise and condemned to labor and to suffer in this life.

PRELUDES

1. Consider yourself as an exile, condemned to labors and to a life of suffering.
2. Beg the grace to get true contrition from considering the miseries which afflict your body.

A—Bodily Miseries

Recall to mind the evils weighing upon humanity, the labor, the sweat, the sufferings, the maladies, wounds, hunger and thirst-misfortunes caused by the elements, or wild beasts, or by men themselves —and see how these countless miseries cause the death of poor mortals.

Weigh also certain miseries peculiar to your body.

B—Punishment due Original Sin

So many evils are the punishment of sin—Original sin by itself merits to be thus punished—It was said to Adam—and to all men in his person—*"In what day soever thou shalt eat of it, thou shalt die the*

death!" (Gen. ii. 17)—and also, *"In the sweat of thy face shalt thou eat bread."* (Gen. iii. 19.)

Conclude that even for original sin alone you deserve the pains that afflict your body.

C—Punishment due Actual Sins

The chastisements spoken of above, and even greater ones, are due to your actual sins. God says: *"If you will not hear Me, nor do all My commandments . . . I will quickly visit you with poverty and burning heat, which shall waste your eyes and consume your lives . . . You shall sow your seed in vain, which shall be devoured by your enemies.* (Levit. xxvi. 14, 16.) *If thou wilt not hear the voice of the Lord thy God . . . these curses shall come upon thee. The Lord shall send upon thee famine and hunger. . . . May the Lord set the pestilence upon thee. . . . May the Lord afflict thee with miserable want, with the fever and with cold, with burning and with heat, and with corrupted air, and with blasting, and pursue thee till thou perish!* (Deut. xxviii. 15, 20, 21, 22.)

Learn from this how just it is that you should suffer your own special miseries—as well as those you endure in common with all men.

D—God just

Acknowledge your sins—and say: *Thou art just, oh Lord! and Thy judgment is right.* (Ps. cxviii. 137)—*For we have not obeyed Thy commandments.*

(Tob. iii. 4)—and we have departed far from the end for which Thou didst create us.

COLLOQUY

Exalt the divine Mercy—and say to the Lord: *When Thou art angry, Thou wilt remember mercy.* (Habac. iii. 2.) And since He gives you time to do penance—not only regret that you have merited these pains—but be sorry still more—and above all—that you have offended so good a God, Who treats you with such loving-kindness.

THE DEATH OF ONE TOO ATTACHED TO WEALTH AND LIFE

KINDRED THOUGHT

The covenant of this world shall surely die (Ecclus. xiv. 12).

PRELUDES

1. Look upon yourself as condemned to die.
2. Ask the grace of carrying out those words of Ecclesiasticus: *In all thy works remember thy last end, and thou shall never sin* (Ecclus. 7. 40).

A—Sight

See a man struggling with death—as, for example, Agag, King of Amalech, brought before Samuel to be killed: *And Agag was presented to him very fat and trembling* (1 Kings xv. 32)—or Antiochus:

A dreadful pain in his bowels came upon him, and bitter torments of the inner parts. (II Mach. xix. 5.)

When you are at that point yourself, you will assuredly see that you ought, during your life, to have made yourself indifferent to health or sickness —to a long life or a short one.

Henceforth entertain this view of things—and renew your meditation on indifference.

B—Hearing

Listen to the cry of Agag: *"Doth bitter death separate in this manner?"* (I Kings xv. 32)—and to Antiochus: *"It is just to be subject to God and that a mortal man should not equal himself to God."* (II Mach. ix. 12).

Conclude that it is better now to say these words, and now to be penetrated with these sentiments.

Not to be compelled to say them when it shall be too late—henceforth keep constantly before your eyes the end for which God has created you.

C—Taste

Agag tasted a bitter grief when he cried out: *"Oh bitter death!"* And this comes of too great attachment to creatures.

Conclude anew that indifference is absolutely necessary to you—if you would avoid feeling this bitterness.

Turn yourself entirely towards your end—considering all other things solely as means—and as instruments.

D—Smell

It is said of Antiochus—*He himself could not now abide his own stench.* (II Mach. ix. 12.)

Lay this well to heart: Death will be sweet to you, if now you choose only those things—no matter what they may be—that lead you to your end.

May this rule—indispensable to the making of a good choice—be always the object of your ardent zeal. Upon it depends the happiness of your life—and the sweetness of your death.

E—Touch

As far as you can, feel the pains and suffering with which the sense of touch is tormented at the moment of death.

Conclude that it is folly to seek after the comforts—and pleasures—of the body by the sense of touch—when they draw you away from your last end.

Rather take care to practise penance betimes—and say with the Apostle: *I chastise my body, and bring it into subjection.* (I Cor. ix. 27.) Thus will the suffering of the sense of touch be lessened when you are dying.

COLLOQUY

Speak to Jesus dying on the Cross, begging Him, by His sufferings, for the grace of having holy indifference—of making a good choice—and of dying a happy death.

SINNERS AGAINST THE FIRST, SECOND AND THIRD COMMANDMENTS

KINDRED THOUGHT

The sentiments of a subject who, conscious of having badly executed the orders of His King, is called before Him to render an account.

PRELUDES

1. God gave His Commandments written upon the Tables of the Law, in the midst of a terrifying scene: *And all the people saw the voices and the flames, and the sound of the trumpet and the mount smoking . . . And Moses said to the people: "Fear not, for God is come to prove you, and that the dread of Him be in you, and you should not sin."* (Exod. xx. 18-20.)
2. Ask of God the grace to know your sins against His Commandments, and to correct them.

A—First Commandment

"I am the Lord thy God. . . . Thou shalt not have strange gods before Me!" (Exod. xx. 2, 3.)

The children of Israel adored a golden calf: *They made also a calf in Horeb, and they adored the graven thing.* (Ps. cv. 19.)

Man is created to praise—honor—and serve God our Lord. The principal praise, the honor excelling all other, consists in the adoration and worship proper to God. They gave this worship to a creature—and see the chastisement: the Tables of the Law were broken—and, by the command of Moses,

there were slain that day about three and twenty thousand men. (Exod. xxxii. 28.)

Consider if you also have not, in a certain way, sinned against the First Commandment: *For know ye this and understand, that no fornicator, or unclean, or covetous person—which is a serving of idols—hath inheritance in the kingdom of Christ and of God.* (Eph. v. 5.)

Accuse yourself sincerely if you have been guilty of this kind of idolatry. Henceforth adore God alone—revere Him—and love Him above all—and render Him every kind of praise.

B—Second Commandment

"Thou shalt not take the name of the Lord thy God in vain." (Exod. xx. 7.)

Man has been created to honor God. Nothing is more opposed to that than to take the name of God in vain—and to blaspheme. Hence it was justly written in the Law: *He that blasphemeth the name of the Lord, dying let him die: all the multitude shall stone him, whether he be a native or a stranger.* (Levit. xxiv. 16.)

Examine whether you have blasphemed—or caused others to blaspheme—the name of God. For the Apostle says: *Put not a stumbling block or a scandal in your brother's way* (Rom. xiv. 13) by making a bad use of eating and drinking. To Titus he recommends the preaching of prudence—chastity—and sobriety—*that the word of God be not blasphemed.* (Titus ii. 5.)

Animate yourself with holy zeal, to prevent this outrage against God—not only in yourself—but also in others.

C—Third Commandment

"Remember thou keep holy the Sabbath day." (Exod. xx. 8.)

Man has been created to serve God—and to save his soul. To serve is to obey his commands. A certain man was found gathering sticks on the Sabbath, contrary to the Divine Law; God said to Moses: *"Let that man die: let all the multitude stone him without the camp."* (Numb. xv. 35.)

Conclude that, if you must work carefully to attain your end, you must do so above all on Sundays and Holy Days. You will have terrible penalties to pay after this life, if on those days you do not serve God with all your heart—and if you transgress this precept.

Animate yourself to serve God well—and with great zeal induce others to do so—and do all that is prescribed by this Commandment.

COLLOQUY

With Jesus Crucified, Who suffered such a terrible death to deliver you from temporal chastisements—and eternal suffering—Beg of Him the grace rather to expiate your sins in this life by interior penance—which consists in sincere contrition—and also by exterior penance.

THE WOUND OF IGNORANCE IN THE INTELLECT

KINDRED THOUGHT

How miserable a man is who because of weak sight has always to walk cautiously.

PRELUDES

1. Consider your soul shut up in the dark prison of the body.
2. Beg the grace at least not to be led into sin by the chastisement of ignorance.

A—The Sciences

Go through the different sciences—how many of them are unknown to you!—and how little you know even of those you know best!

B—You and God

Compare your small knowledge with that of all men—with that of the Angels—and finally with the infinite knowledge of God.

After this, look upon yourself as an abyss of darkness and ignorance.

C—Ignorance and Sin

This darkness has come to you from the sin of Adam. But if there is an ignorance which is only the punishment of sin—there is another ignorance

which is sinful, and the cause of sin, when through your own fault—you do not overcome it.

Your ignorance has often—on account of your own negligence—made you fall into sin.

D—Ignorance and Self-knowledge

The most unfortunate ignorance is that which prevents your knowing your innumerable sins—offenses—and negligences—or at least in not recalling them enough—that which often makes you believe acts to be supernatural which proceed from a natural motive—that which prevents your knowing what precautions to take for the future—and that, finally, by which *with labor do we find the things that are before us.* (Wisd. ix. 16.)

Here consult your own experience.

E—Humility at your Ignorance

With Jesus crucified, Who is Eternal Wisdom—begging Him to give you, in the midst of so much darkness, the precious Gift of Knowledge—and the grace of at least avoiding sin. *Enlighten mine eyes, that I never sleep in death.* (Ps. xii. 4.)

THE DEATH OF A RICH AND HONORED MAN

KINDRED THOUGHT

What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? (Matt. xvi. 26.)

PRELUDES

1. Consider your soul as though shut up in a prison and, besides, bound by the love of riches and honors.

2. Beg the grace to see how great an evil it is to neglect your last end, and offend God—on account of perishable riches and honors.

A—Sight

Contemplate a man in the throes of death in the midst of his treasures—and surrounded by friends who honor him.

The sight of gold and silver, etc.—which had heretofore greatly rejoiced him—now causes him horrible suffering.

Conclude that a similar torment awaits you, if you do not betimes make yourself indifferent to such things.

Take the resolution never to look upon riches and honor otherwise than as means to the end.

B—Hearing

Listen to the unfortunate man: *"Oh death,"* he cries, *"How bitter is the remembrance of thee to a man that hath peace in his possessions!"* (Ecclus. xli. 1.)

If the mere remembrance of death draws such signs from the rich and honored man, what will happen when death itself comes to him?

Reflect upon yourself, and see if your heart is not secretly full of similar sighs.

Henceforth say of riches and honors: *"Vanity of vanities, and all is vanity!"* (Eccles. i. 2.)

C—Taste

Taste, as much as you can, the bitterness experienced by the unhappy man.

For if the remembrance of death is bitter, as you have seen—death itself—which forces you to leave everything—will be much more full of bitterness.

You, then, should detach yourself now from these things.

Detest avarice and pride, which produce such bitter fruits.

D—Smell

Inhale the stench—and infection—which his riches and honors bring to this dying man.

For his *riches are corrupted* (James v. 2)—*his glory is dung and worms.* (I Mach. ii. 62.)

You have been, indeed, most foolish, if—for such miserable things—you have neglected your salvation—and the service of God.

Regret your blindness in acting in such a manner—and follow the advice of Christ: *"Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal."* (Matt. vi. 19.)

E—Touch

Feel, in some manner, how painful then to the sense of touch are riches, etc., from which you must be violently parted.

For if in all that is under the sun we find only *labor and vexation of spirit* (Eccles. i. 17)—this affliction must increase at the moment of death—and the labor you will have undergone to acquire these goods must then cause you still greater anguish.

This is your own experience. The possession—were it only by hope—of those things whose loss causes grief, is always for us a subject of affliction.

Follow the advice of the Apostle: *If, then, you be dead with Christ from the elements of this world . . . Touch not, taste not, handle not. Which all are unto destruction by the very use.* (Coloss. ii. 20-22.)

COLLOQUY

With Jesus Crucified—asking Him why He suffered all that poverty and those ignominies on the Cross—You cannot doubt that it was on account of your sins—Slave of your senses—you have preferred riches and honors to His service—Give expression to the repentance with which your soul is penetrated—making acts of contrition—and begging of God the grace not to seek riches—and honors—unless to His praise—His honor—and His service.

SINNERS AGAINST THE FOURTH, FIFTH, SIXTH AND SEVENTH COMMANDMENTS

KINDRED THOUGHT

How a subject feels who, having badly carried out the orders of his King, is brought before Him to render account.

PRELUDES

1. These Commandments were given on Mount Sinai in the most awe-inspiring scene, so that fear might prevent man from violating them.

2. Beg of God the grace that the fear of punishment may prevent you from sinning, and that it may produce within you true charity and sincere contrition.

A—Fourth Commandment

Honor thy father and thy mother. (Exod. xx. 12.)

He that curseth his father or mother, dying let him die. (Levit. xx. 9.)

Such is the punishment for this Commandment. In it are comprised Superiors—who hold the place of parents towards us. Fourteen thousand seven hundred men were destroyed by fire for murmuring against Moses and Aaron. (Numb. xvi. 49.)

Resolve to perfect yourself and to perfect others in carrying out this Commandment. Remind yourself—and remind others—both by word and example—of the words of St. Paul: *Obey your prelates, and be subject to them. For they watch, as being to render an account of your souls, that they may do this with joy, and not with grief. For this is not expedient for you.* (Heb. xiii. 17.)

B—Fifth and Sixth Commandments

Thou shalt not kill. Exod. xx. 13.)

Thou shalt not commit adultery. (Exod. xx. xiv.)

David violated the Fifth Commandment in the

person of Urias, and the Sixth in the person of Bethsabee.

God forthwith announced to him through the prophet Nathan the chastisement to come on him: *"The sword shall never depart from thy house. . . . Behold I will raise up evil against thee out of thy own house. . . . The child that is born to thee shall surely die."* (II Kings xii. 11-14.) All this was but the prelude to eternal torments, if David had not done penance.

Examine yourself on each of these Commandments.

If you have imitated David in sin—imitate him in repentance—and strive to entertain the sentiments of the Penitential Psalms.

C—Seventh Commandment

Thou shalt not steal. (Exod. xx. xv.)

Achan had stolen a scarlet garment, and gold and silver. Josue said: *"Because thou hast troubled us, the Lord trouble thee this day." And all Israel stoned him.* Josue vii. 25.)

Carefully note that detraction is also a kind of theft. By it you diminish the good reputation of your neighbor—sometimes you even take it away altogether.

Examine if you have violated this precept.

Say with David: *The man that in private detracted his neighbor, him did I persecute.* (Ps. c. 5.) Above all, persecute yourself by worthy fruits of penance, if in any way you have diminished the

honor of your neighbor—or have taken anything belonging to him.

COLLOQUY

With Christ crucified, thanking Him for the patience—and mercy—with which He suffers the malice of men—who, after so many chastisements, offend Him still—Beg for yourself and for others the grace of a sincere repentance.

WEAKNESS OF INTELLECT AND OF WILL

KINDRED THOUGHT

How the sick man must call in the physician and ask his help to be cured.

PRELUDES

1. See yourself infirm and wounded in body, in understanding and in will.
2. Ask of God light to know your infirmity. Pray to Him for the grace of health.

A—Resolutions Weak

Count, if you can, how often you have resolved to avoid some sin—or to do some good—and have failed in your resolution—even just after having made it in all sincerity of heart.

B—Occasions Strong

Consider how, after having put yourself on your guard against pride—anger—or any other of the

Deadly Sins—you have let yourself be overthrown by the slightest cause—and the smallest occasion.

C—Concupiscence the Cause

Observe that this weakness comes from concupiscence—that is, from your own sensuality—and love of the flesh—and the world. These enemies are always laying snares for you.

D—To be Repressed

You must never forget that you must suppress their revolt, if you would follow Christ.

E—Acknowledge your Weakness

Acknowledge your weakness—and say: *Have mercy on me, oh Lord, for I am weak!* (Ps. vi. 3.) *There is no health in my flesh!* (Ps. xxxvii. 47.) *Against a leaf that is carried away with the wind Thou showest Thy power!* (Job xii. 25.) *For I am Thy servant . . . a weak man, and of short time.* (Wisd. ix. 5.)

COLLOQUY

With Christ Crucified, asking Him for a remedy and medicine to heal your miserable frailty—for He alone can help you: *Lord save us: we perish!"* (Matt. viii. 25.)

THE PARTICULAR JUDGMENT

KINDRED THOUGHT

The anxiety of mind of the criminal about to appear before his judge.

PRELUDES

1. See yourself quitting the prison of your body, to appear before the Tribunal of God.
2. Beg the grace to do such penance as you will then wish you had done.

A—Sight

Behold your soul, which has already left your body, brought before the Judgment seat of God.

There it must give an account of the use it has made of the body—and of other creatures. Conclude that it is better to judge yourself now with severity: *If we should judge ourselves, we should not be judged.* (I Cor. xi. 31.)

How have you hitherto judged yourself?

Be afraid of those words of God: *I will judge justices.* (Ps. lxxiv. 3.) What then will be the judging of iniquity?

B—Hearing

Hear the cry of your soul: *"We have erred from the way of truth!"* (Wisd. v. 6.)

The way of truth—by which you were to attain the end of your creation.

Examine your ways.

Say now with the Prophet: *I have chosen the way of truth* (Ps. cxviii. 30)—and *I have thought on my ways, and turned my feet to Thy testimonies.* (Ps. cxviii. 59.)

C—Taste

Taste the utter bitterness in the heart of the sinner *groaning for anguish of spirit.* (Wisd. v. 3.)

Note that this bitterness proceeds from sin: *Sin, when it is completed, begetteth death* (James i. 15) —*and after this the judgment.* (Heb. ix. 27.) These are the things that are bitter.

It is folly not to avoid the death of sin, if you wish to escape the bitterness of this Judgment.

Follow henceforth the advice of the Apostle: *Looking diligently lest any man be wanting to the grace of God, lest any root of bitterness springing up do hinder.* (Heb. xii. 15.)

D—Smell

The soul then realizes that saying of the Prophet: *Instead of a sweet smell, there shall be stench.* (Is. iii. 24.)

This infection proceeds from the corrupting of the ways leading to your last end—and is engendered by sins—which the Sovereign Judge detests above all other evil smells.

What a corruption has been caused by sin in your soul!

Consider attentively the corruption—and ugliness of your body. Look at yourself as a whole—spe-

cially as to your soul—as a sore, an ulcer—from which have come forth—so many iniquities—and such very vile poison. Do penance—now so that on the Day of Judgment you may give forth the good odor of Christ.

E—Touch

The soul, as soon as it is brought before the Judge, touches, so to speak, the fire with which it is to be tormented.

It were better to touch that fire now, so that—realizing the pains it causes—you may turn away from sin.

Examine how you have hitherto remembered those flames of Hell that Jesus Chirst has so often put before your eyes.

Remember with a lively faith the words of Christ about Hell—and lest God at the Judgment should find you worthy to be condemned to that ever-burning fire, act always so as to be mindful how you will be on the Day of Judgment. Think how you will then wish you had decided on any subject you may be considering—and adopt now the rule you would then wish you had followed—so that, on that day, you may enjoy full content and perfect joy.

COLLOQUY

With Jesus Crucified, exalting His mercy, which in so many ways makes Him wish to free you from sin.

Excite yourself to perfect contrition, because char-

ity dissipates the fear which the Judgment naturally inspires.

SINNERS AGAINST THE EIGHTH, NINTH AND TENTH COMMANDMENTS

KINDRED THOUGHT

How the servant feels who, having badly executed the orders of his master, comes to give him an account of his conduct.

PRELUDES

1. Consider the awe-inspiring scene in the midst of which God gave His Commandments on Mount Sinai.
2. Beg the grace to know your sins against these Commandments, and to root them out of your heart.

A—Eighth Commandment

Thou shalt not bear false witness against thy neighbor. (Exod. xx. xvi.)

In the 19th chapter of Deuteronomy we read these words about the bearer of false witness: *They shall render to him as he meant to do to his brother, and thou shalt take away the evil out of the midst of thee, that others hearing may fear, and may not dare to do such things: Thou shalt not pity him.* (Deut. xix. 19, 20, 21.)

Ponder these words—and remember, all the harm you do to your neighbor will be certainly punished one day—by a chastisement in proportion to your sin.

Examine your sins against your neighbor.

Say with your whole heart: *Lord, who shall dwell in Thy tabernacle? . . . He that speaketh truth in his heart, who hath not used deceit in his tongue, nor hath done evil to his neighbor.* (Ps. xiv. 1, 3.) Regret bitterly such sins.

B—Ninth Commandment

Thou shalt not covet thy neighbor's wife. Deut. v. 21.)

The two elders *were inflamed with lust* towards Susanna . . . *and Daniel said . . . the Angel of the Lord waiteth with a sword to cut thee in two and to destroy you.* (Daniel xiii. 8, 59.)

Observe: these temporal chastisements are the figure of the eternal chastisement with which God threatens you, to turn you away from sin.

Conclude that you must avoid even the danger of conceiving bad desires.

Say with Job: *I made a covenant with my eyes, that I would not so much as think on a virgin.* (Job xxxi. 1.)

C—Tenth Commandment

Thou shalt not covet thy neighbor's house. (Exod. xx. 17.)

King Achab, disobeying this commandment, coveted Naboth's vineyard.

How many crimes—even that of murder—were the result of this covetous desire? It is just that the prophet Elias is sent by God to say to Achab: *Thus*

saith the Lord: "In this place wherein the dogs have licked the blood of Naboth, they shall lick thy blood also." (III Kings xxi. 19.)

With what care you should refrain from coveting your neighbors goods—for *when concupiscence hath conceived, it bringeth forth sin, but sin when it is completed begetteth death.* (James i. 15.)

Earnestly desire—and beg of God Continence and Chastity—the Fruits of the Holy Ghost—for with these virtues you will faithfully observe these two last Commandments.

COLLOQUY

With Christ Crucified, asking Him for the grace of henceforth faithfully observing all the Commandments. To obtain this, pray for the Gifts and Fruits of the Holy Ghost. Lastly, excite yourself to contrition for your sins.

THE REBELLION OF THE FLESH

KINDRED THOUGHT

He who is surrounded by enemies watches over his safety with fear and trembling.

PRELUDES

1. Consider yourself placed in the midst of four enemies: the flesh, the senses, self love, and love of the world.
2. Beg the grace to repress the attacks of these enemies.

A—Sins of the Flesh

Reflect upon the number—and gravity—of sins of thought—and deed—which have their source in the revolt of the flesh.

B—The Chief Enemy

St. John, in the picture he draws of the world, justly puts in the foreground *the concupiscence of the flesh* (I John ii. 16)—and St. Ignatius in the *Kingdom of Christ* names the rebellion of the flesh in the first place among our enemies.

C—The Fruits of Lust

Consider the fruits of lust.

In the understanding: 1. Blindness of mind—which no longer thinks of heavenly things. 2. Precipitancy—which acts without taking advice. 3. Inconstancy—which, for the sake of pleasure, fails in its good resolutions.

In the Will: 1. Self-love—which sets itself up as end of its actions. 2. Hatred of God—for the impure man hates God. 3. Attachment to this present life. 4. Horror of the life to come.

D—Severely Forbidden

Conclude that Holy Scripture is right in forbidding this sin under the severest penalties. *Make not provision for the flesh in its concupiscences.* (Rom. xiii. 14.) *Abstain from fornication.* (I Thess. iv.

3.) *Dearly beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul.* (I Pet. ii. 11). Many other passages express the same thought.

E—Resist

Conceive the greatest horror for an enemy so disgusting—and so hurtful. If there has been in the past any negligence, deplore it heartily—and wash out the fault with tears of true repentance. Gather up all your forces to overcome completely—with the grace of God—the rebellion of the flesh.

COLLOQUY

Admire the patience of God in putting up with so many crimes. Exalt His mercy, which restrains Him from destroying sinners by a deluge—or some other scourge—For you can say now again of a great number what was said of old: *All flesh had corrupted its way.* (Gen. vi. 12.) Beg the grace to subdue the flesh.

THE WARNINGS OF THE LAST JUDGMENT

KINDRED THOUGHT

How a good King often warns his subjects of the judgment awaiting them, so that he may judge them more mercifully.

PRELUDES

1. Imagine the valley of Josaphat where, at a time we know not, the General Judgment will be held.
2. Beg the grace that the signs which precede the Last Judgment, may lead you to avoid sin.

A—Sight

Consider the wars—plagues—famines—and earthquakes—which afflict mankind in various parts of the world.

Recall what Our Lord Jesus Christ said about these signs: *"Now all these are the beginnings of sorrows."* (Matt. xxiv. 8.)

Have you looked upon these evils as the preludes of still greater ones to come?

Deplore your blindness—and consider them as warnings and signs of the Last Judgment.

B—Hearing

Listen to the sighs—sobs—and groanings—of men overwhelmed by famine—plagues—wars—and earthquakes.

These evils are only *the beginnings of sorrows.* How is it that men do not speak of the Divine anger, which threatens them—but only of vain and perishable things?

Examine your speech: is it not also vain?—Say to the God who has created you for so sublime an end: *The wicked have told me fables, but not as Thy law.* (Ps. cxviii. 85.) Resolve to nourish a holy fear at

the sight of the signs of the Last Judgment—and to inspire other sinners also with this salutary fear.

C—Taste

Taste, in some measure, the tears—the interior feelings of men—and their affliction of heart in the midst of so many adversities which, we are warned, are only the *beginnings of sorrows.*

Apply to this present time those words of Christ: *"As in the days of Noe, so shall also the coming of the Son of Man be . . . . In the days before the Flood, they were eating and drinking . . . and they knew not till the Flood came and took them all away."* (Matt. xxiv. 37-39.) Yea, even now, in the midst of so much suffering, men seek after pleasure and good living.

Examine yourself, and see if you are like the men who lived before the Deluge.

Observe the Rules of Temperance—and even impose penance on yourself in the matter of food and drink.

D—Smell

Realize, in some measure, the offensive smell which the multitude of sins gives out before God. It is written that, before the Deluge, *all flesh had corrupted its way.* (Gen. vi. 12.) It is this corruption which produces the evil smell of which we speak.

See if you have not corrupted your way by following the paths that lead you from your end.

Excite yourself to sorrow and contrition for your sins. Offer these sentiments to God *as a most sweet savor.* Exod. xxix. 18.)

E—Touch

Feel, in a way, the wounds and the evils arising from earthquakes—plagues—famines—and war.

Before the Deluge, *they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark. And they knew not till the flood came and took them all away.* (Matt. xxiv. 38, 39.) You can see that the same is happening now in the world.

In the midst of all these misfortunes which afflict men, do you not also, like the rest, seek after all that flatters the sense of touch—drawing no salutary instruction from these evils—and others even worse, which are to follow? Examine yourself.

Confess that with justice are you warned by so many evils of the Divine anger, which is one day to burst upon you. *Many are the scourges of the sinner.* (Ps. xxxi. 10.) Remembering the judgment awaits you—mortify yourself as regards the sense of touch—by doing bodily penance—as advised in the *Tenth Addition.*

COLLOQUY

With Christ Crucified, begging the grace that all these scourges to be sent on the human race may induce you to avoid sin—and bring forth worthy fruits of penance.

THE CHASTISEMENTS OF SIN UNDER THE LAW OF GRACE

KINDRED THOUGHT

What confusion the criminal should feel in presence of his judge, who has treated him in the most fatherly way, warning, threatening and frightening him—by terrible examples—in order to turn him from sin.

PRELUDES

1. Present yourself as a criminal before the Judge, who, by the law of nature as well as by the written Law, has employed so many means to turn you from sin.
2. Beg the grace to recognize that fatherly goodness and to feel the sorrow and contrition which a true filial love inspires.

A—The Chaff

St. John Baptist said of Our Divine Saviour: *"He will thoroughly cleanse His floor, and gather His wheat into the barn; but the chaff He will burn with unquenchable fire!"* (Matt. iii. 12.)

The chaff means those who, having neglected the end of their creation, have, by sin, made a bad use of creatures. Jesus Christ warns us, through His Precursor, to beware of falling into this fire.

Examine whether you are wheat or chaff.

Regret your sins from the bottom of your heart—and say with the Church:

Though my prayers unworthy be,
Thou art good—deal lovingly,
Lest I burn eternally!
(*Dies irae*)

B—Jerusalem

Jesus Christ prophesied of the City of Jerusalem: *"Thine enemies shall compass thee round, and straiten thee on every side and beat thee flat to the ground, and thy children that are in thee, and they shall not leave in thee a stone upon a stone."* (Luke xix. 43, 44.)

Weigh carefully the cause of this chastisement—*"because thou hast not known the time of thy visitation."* (Luke xix. 44.) Observe also how this visitation was made in a father's, nay, in a mother's way—*"How often would I have gathered together thy children, as the hen doth gather her chickens under her wings—and thou wouldest not."* (Matt. xxiii. 37).

Christ has visited you in the same manner how many times and under how many forms!

Pour out your whole soul in acts of perfect charity and contrition. Goodness so great aggravates the malice of your sins.

C—Ananias and Sapphira

Ananias and Sapphira are punished with sudden death at the word of St. Peter (Acts v.)

This chastisement is inflicted upon them because they had dared to tell a lie about the price of their field.

Examine if you do not act in like manner, violating your sacred obligations.

Put yourself on your guard in future—and resolve to be faithful in the observance of your duties.

COLLOQUY

With Christ, exciting yourself to sentiments of contrition—love—and confidence, etc.,—and imploring mercy and grace.

THE REBELLION OF THE SENSES

KINDRED THOUGHT

How carefully—and with what fear and trembling—does he who is placed in the midst of enemies watch over his life!

PRELUDES

1. Consider yourself placed in the midst of four enemies: the flesh, the senses, self-love and love of the world.
2. Beg the grace to repress the revolt of these enemies.

A—Influence of the Senses

Recall how innumerable are the thoughts which enter by means of the senses—distracting the soul—and turning it from Divine things and from virtue—Still more, the graver faults, of different kinds, to which you are drawn by sight—hearing—taste—smell—and touch.

B—The Malice of these Sins

Consider the malice and deformity of these sins—for the five senses have been given to man to praise—honor—and serve God our Lord, and so save his soul. Now these senses rise up against this end—and draw man away from his true path.

C—Avarice and Gluttony

You have examined Lust, with its fruits. Examine now two other Deadly Sins, with their special fruits:

Avarice, called by St. John *the concupiscence of the eyes* (I John ii. 16.) It brings forth: 1. Hardness of heart, or want of mercy towards the poor—and harshness towards debtors. 2. Anxiety of mind—caused by the vain fear of losing one's possessions. 3. Violence. 4. Deceit, or cheating in words. 5. Fraud, or cheating in action. 6. Treachery, or the act of deceiving against one's pledged word—and to the detriment of a third person.

From *Gluttony,* which is the revolt of the sense of taste, is born in the soul: 1. Dullness of soul—which impedes prayer, etc. 2. Misplaced Mirth—producing obscene songs and actions. 3. Excess in speaking. 4. Buffoonery—in word and deed.

This vice of *gluttony* produces, in the body, impurity, etc.

D—Anger

Enumerate the fruits of *Anger,* which takes fire when anything goes contrary to the senses.

Anger produces in the heart: 1. Indignation. 2. Disturbance of mind, which dwells upon thoughts of revenge.

In the mouth: 1. Outcries. 2. Blasphemies. 3. Insults. 4. Cursing.

In action: 1. Quarrels. 2. Fights. 3. Seditions. 4. Wounds.

E—Have recourse to God

Having pondered on all these things, you may truly cry out: *My enemies have surrounded my soul!* (Ps. xvi. 9.) *Protect me under the shadow of Thy Wings!* (Ps. xvi. 8.) *For evils without number have surrounded me!* (Ps. xxxix. 13.)

Recognize your weakness—Nourish great diffidence in yourself—and open your soul to the sentiments of confidence with which Holy Scripture is full. Make acts of Confidence.

COLLOQUY

With Christ Crucified, asking Him by the pains He endured in all His senses, to give you the grace of being victorious in the combat against your senses.

THE NEAR SIGNS OF THE LAST JUDGMENT

KINDRED THOUGHT

Consider the trouble of a criminal when his prison door is opened that he may be taken to the tribunal.

PRELUDES

1. Imagine the Valley of Josaphat, where the Last Judgment is to take place.
2. Ask the grace to bring forth worthy fruits of penance before the coming of that day of wrath.

A—Sight

Behold what is described in the Gospel: *The sun shall be darkened . . . the stars shall fall from heaven, and the powers of heaven shall be moved.* (Matt. xxiv. 29.)

How great will then be the terror!

Experience tells you that when you have sinned, you have not remembered the terrible day that is to come.

Resolve to obey these words of Ecclesiasticus, as if they had been specially addressed to yourself: *In all thy works remember thy last end, and thou shalt never sin.* (Ecclus. vii. 40.)

B—Hearing

Listen to those other words: *"There shall be . . . upon the earth distress of nations, by reason*

of the confusion of the roaring of the sea and of the waves. (Luke xxi. 25)—and again: *"Then shall they begin to say to the mountains, 'Fall upon us!' and to the hills, 'Cover us'!"* (Luke xxiii. 30.)

Reflect upon these words which St. Luke places after the description of the roaring of the sea: *Men withering away for fear.* (Luke xxi. 26.) How much better to be seized with fear now, than at the moment when these terrible events will happen.

May the sound always ring in your ears now—to turn you away from sin.

C—Taste

Taste the tears and desolation of sinners at that time—for *they shall be in sorrow.* (Wisd. iv. 19.) Ponder the cause of this bitter desolation. The Prophet Jeremias tells you what it is: *Thy own wickedness shall reprove thee and thy apostasy shall rebuke thee. Know thou and see that it is an evil and a bitter thing for thee to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of Hosts.* (Jerem. ii. 19.)

Examine yourself by these words on the sentiments of indifference in the choice of means pointed out in the *Foundation.*

D—Smell

Realize beforehand the prophecy of the Lord: *I will water the earth with thy stinking blood upon the mountains, and the valleys shall be filled with*

thee. . . . I will make all the lights of heaven to mourn over thee! (Ezech. xxxii. 6, 8.)

The cause of this stench is that *they are corrupt and are become abominable in other ways. . . . Their throat is an open sepulchre.* (Ps. xiii. 1-3.)

See whether there is in you a like corruption.

Cry to the Lord: *Oh Lord, be Thou merciful to me: heal my soul, for I have sinned against Thee!* (Ps. xl. 5.) Heal me of the corruption and foulness of my sins.

E—Touch

Consider what torment will be inflicted upon the sense of touch, when, turn where you may, the cry of anguish will burst from you: *The hand of the Lord hath touched me!* (Job xix. 21.)

Reflect upon the folly of seeking satisfaction from the sense of touch by means of gold and silver—and other creatures, of which it is written: *Touch not, taste not, handle not—which all are unto destruction by the very use.* (Coloss. ii. 21, 22.) Think how often you have been led away from your end by the sense of touch.

Excite yourself to sorrow and contrition for having abandoned so good a God—Who has warned you beforehand of the terrible Day of Judgment—so that the sense of touch should not be the cause of your damnation.

COLLOQUY

With Jesus Crucified, begging Him for the grace

that the fear of the Last Day may keep you continually vigilant—and in the habit of prayer—so as not to enter into temptation.

THE PRODIGAL SON

KINDRED THOUGHT

How exiles sigh for their country and their father's house!

PRELUDES

1. See yourself an exile in this vale of tears.
2. Beg of God the spirit of compunction and true penance.

A—The Sin

The younger son went abroad into a far country, and there wasted his substance living riotously; and he was sent to feed swine. (Luke xv. 13, 15.)

Like the prodigal, you go into a far country when you stray far from the road which leads to your last end. You then lead the life of the animals—like *the dog which is returned to his vomit, and the sow that was washed, to her wallowing in the mire.* (II Pet. ii. 2.)

Deplore this state of yours and say to yourself: *I am wretched and miserable, and poor, and blind, and naked!* (Apoc. iii. 17.). Confess the sins sins which have brought you to this state.

B—The Repentance

And returning to himself, he said: *"How many hired servants in my father's house abound with bread, and I here perish with hunger! I will arise and go to my father" . . . and rising up he came to his father . . . and said to him: "Father I have sinned against heaven and before thee—I am not worthy to be called thy son."* (Luke xv. 17-21.)

The first degree of repentance is to enter into yourself and recognize your misery. The second is to arise and go to your Father. The third is to make a humble and contrite confession.

Enter into yourself—see if you have arisen, etc.—For *Blessed is the man . . . that hath not sat in the chair of pestilence.* (Ps. i. 1.)

Say with the Prodigal Son, with a contrite heart —*I will arise and I will go to my father."* (Luke xv. 18.) *I will confess against myself my injustice to the Lord.* (Ps. xxxi. 5). *"Father, I have sinned."* (Luke xv. 18.)

C—The Reconciliation

And when he was yet a great way off, his father saw him and was moved with compassion, and running to him fell upon his neck, and kissed him. . . . And the father said to his servants: "Bring forth quickly the first robe and put it on him, and put a ring on his hand and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and make merry"

. . . and they began to be merry with music, etc. (Luke xv. 20-24.)

Observe carefully each one of these particulars: the embrace—the kiss—the clothing—the feast—the singing, etc.

How blind you must be to put off repentance—and delay returning to so merciful a Father.

Pour forth your soul, to such a Father, in sentiments of love, and perfect contrition.

COLLOQUY

With Jesus Crucified—Whose arms are open to receive you—All in Him breathes mercy—Ask Him for true contrition.

THE REBELLION OF SELF-LOVE

KINDRED THOUGHT

How carefully the man surrounded by enemies watches over his safety—in fear and trembling!

PRELUDES

1. See yourself constantly exposed to the attacks of the flesh, the senses, self-love, and love of the world.
2. Ask the help of God to overcome these enemies.

A—Your Sins

Briefly recall the sins of all your life.

B—From Self-love

Consider that all these sins proceeded from self-love. Self-love is nothing else but nature which, neglecting the end of creation, seeks and loves itself. This self-love insinuates itself even into the rebellion of the flesh, and the senses, and into love of the world—but, in many, in a very hidden and subtle way, so that its malice does not so clearly appear. Read the *Imitation* 4. 54, Of *the different movements of nature and grace*. The evil of self-love is that it puts yourself and what pleases you before your last end.

C—Hence Envy and Sloth

To this enemy you may impute several Deadly Sins:

Envy—This is a sadness you feel on account of the good of others, as if it were a diminution of your own excellence. Its fruits are: 1. Hatred of your neighbor. 2. Detraction. 3. Joy at the misfortunes of others. 4. Evil speaking with the object of robbing your neighbor of the friendship of others.

Sloth—This is a disgust and sadness which takes possession of the soul at the sight of the labor demanded by virtue. Its fruits are: 1. Malice, which induces a hatred of spiritual goods, and Divine favors. 2. Pusillanimity and despair. 3. A kind of resentment, which makes you look upon any one who speaks of spiritual things as wearisome. 4. Torpor,

when you do good without fervor. 5. Wandering of mind.

If you attentively consider these faults, you will clearly see that they arise from self-love.

E—Sorrow

Acknowledge your fault and admit that you have on many occasions been overcome by this enemy.

Excite yourself to contrition, and take the firm resolution to love only your last end and to aim at it directly and without any turning from it.

COLLOQUY

With Christ Crucified, asking of Him Charity and the other Fruits of the Holy Ghost. By these you will completely overthrow self-love.

As this enemy is very subtle, implore the Divine light so as to understand thoroughly that saying of Our Lord: *"He that loveth his life shall lose it."* (John xii. 25.)

THE RESURRECTION OF THE DEAD

KINDRED THOUGHT

Nature and death shall see amazed
Poor trembling man for judgment raised,
Leaving the dreary tomb.
(*Dies irae*)

PRELUDES

1. Consider yourself as a seed, which has to be buried in the earth and there decay, that it may rise transformed into wheat or cockle, and so grow.

2. Ask the grace to bring forth worthy fruits of penance, so as to become a good seed.

A—Sight

Consider the cemeteries of the world and behold the dead rising on all sides.

Weigh carefully these words of the Apostle: *We shall all indeed rise again, but we shall not all be changed.* (I Cor. xv. 51.) For the just shall rise in glory, and full of vigor. Not thus the sinner. On seeing other sinners, fear shall seize upon him.

Conclude that you must now hold sin in horror, if you wish later on to avoid this trembling from fear.

Conceive a horror of sin, as of the only evil in the world. What, indeed, can harm you if you have not sinned? Neither now, nor at the Resurrection, can anything harm you, if you are free from sin. Have, then, a great horror of sin.

B—Hearing

In a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall rise again incorruptible. (I Cor. xv. 52.)

Think what a fearful sound that trumpet will make for sinners.

May the trumpet of the Last Day sound now in your ears, that you may never sin.

Say to God: *Pierce Thou my flesh with Thy fear, for I am afraid of Thy judgments!* (Ps. cxviii. 120.) *Let Thy voice sound in my ears.* (Cant. ii. 14.) Yes, let the fearful voice of the trumpet sound in your ears, so that, if His sweet voice suffice not to keep you from sin, at least that terrible voice may.

C—Taste

Try to taste the torment inflicted upon sinners, causing them a sort of horrible nausea towards one another.

Observe also that this terrible voice of the trumpet of Judgment will bring with it not only horror, but also bitterness. For the Prophet says: *The voice of the day of the Lord is bitter.* (Soph. i. 14.)

How little you have remembered that voice full of bitterness!

Confess your indolence. You must absolutely rid yourself of the taste for worldly things. Say to yourself with the Apostle: *Mind the things that are above, not the things that are upon the earth.* (Coloss. iii. 2.)

D—Smell

Smell the foul odor exhaled by the bodies of sinners.

Reflect that the just *shall rise in incorruption* (I Cor. xv. 42), but sinners in corruption, spreading around a frightful odor. The Gospel says: *He shall set the sheep on His right Hand, but the goats on*

His left (Matt. xxv. 33)—words which indicate the corruption and stench of sinners.

Think upon your sins, reflecting how abominable they have made you in God's sight.

Be ashamed and blush. Bitterly regret your sins, and say:

Bid me with Thy sheep to stand,
Separate from the goats' lost band,
Set secure at Thy right hand!
(*Dies irae*)

E—Touch

The bodies of the risen sinners, being horribly tormented with all sorts of maladies, and hideous wounds, and by corruption, to which they are a prey, will suffer inexpressible torments in the sense of touch.

In this life the sins that men commit often cause them numberless pains and maladies, both of soul and body—infirmities which are a grievous torment to the sense of touch.

Have you ever experienced this sad truth?

In order to remedy this evil, resolve to observe diligently the practices of the General and Particular Examen, Confession, Holy Communion, and Penance.

COLLOQUY

With Christ Crucified, begging from Him the grace of true contrition—lest at the Last Judgment

your senses be thus tormented—pray for the grace at the hour of death to receive Extreme Unction, so that, by its means, *the Lord may forgive you all the sins you have committed by your sight, your hearing, taste, smell, and touch.*

THE FALL AND THE REPENTANCE OF ST. PETER

KINDRED THOUGHT

The shame with which the Apostle—who after warning had grievously sinned against the best of Masters—appears before Him.

PRELUDES

1. Represent to yourself Peter, penitent and weeping.
2. Beg the grace to imitate the penitence of Peter, and to weep with him.

A—Predisposition to Fall

Peter said to Jesus: *"Although all shall be scandalized in Thee, I will never be scandalized."* (Matt. xxvi. 33.) Warned of his triple denial, he exclaims: *"Yea, though I should die with Thee, I will not deny Thee!"* (Matt. xxvi. 35.)

The zeal of Peter is praisworthy, but the Apostle mingles with it too great a confidence in himself, raising himself in some way above the others, saying: *"Although all should be scandalized in Thee, I will never be scandalized."*

See whether you also have not too great a confidence in yourself.

Follow the advice given by St. Francis Xavier in his letters: "*We must distrust ourselves, so as to put our whole trust in God;*" and that of St. Paul: *With fear and trembling work out your salvation.* (Philip. ii. 12.)

B—The Fall

There came a maid servant, saying: "*Thou also wast with Jesus the Galilean.*" *But he denied before them all, saying: "I know not what thou sayest."* Questioned the third time, *he began to curse and to swear that he knew not the man.* (Matt. xxvi. 69-74.)

Weigh the gravity of the fall, considering all the circumstances. Then seek the cause. Peter showed presumption: *He followed afar off.* (Matt. xxvi. 58.) He did not avoid the occasion. He feared torments and death. He was not indifferent as to a long or short life; thus he preferred committing that grievous sin to running the risk of being put to death.

See if these causes do not exist in yourself.

Accuse yourself of having walked in the way of salvation with great tepidity and with having, as it were, followed *afar off* the end of your creation. Shake off all sloth. Above all, renew the good resolutions you took when meditating on the *Foundation* regarding Indifference and the choice of the means leading to your end, lest you fall into the like sins.

C—Repentance

And the Lord turning looked on Peter, and Peter remembered the word of the Lord as He had said . . . and Peter, going out, wept bitterly. (Luke xxii. 61, 62.)

Ponder the order of this repentance: 1. The mercy of God looking on him. 2. The remembrance of the words which the Lord had spoken to him. 3. The leaving of the occasion of sin. 4. The contrition and bitter tears.

See what order you follow to repentance.

Implore the mercy of God: *Look Thou upon me and have mercy upon me.* (Ps. cxviii. 132.) *Quicken thou me for Thy word's sake.* (Ps. cxviii. 154.) *Depart from me, all ye workers of iniquity, for the Lord hath heard the voice of my weeping.* (Ps. vi. 9.) Lastly, weep bitterly with Peter.

COLLOQUY

With Christ Crucified, beseeching Him to turn towards you, as He did to St. Peter, to look upon you, that, *going out,* you may *weep bitterly.*

THE REBELLION OF THE LOVE OF THE WORLD

KINDRED THOUGHT

How he who is surrounded by enemies watches over his life with fear and trembling.

PRELUDES

1. Consider yourself as always open to the attacks of the flesh, the senses, self-love, and love of the world.
2. Beg of God help to overcome these enemies.

A—Sins

Recall the sins of all kinds which men commit in order to be great among their fellow men, to be honored, respected, praised, and to acquire in life, and after death, reputation and glory, thus satisfying their love of the world.

B—Neglect of the End

Consider attentively: This enemy causes man, created to love, reverence and serve God, to attribute to himself that praise, honor, and service, which are exclusively due to the Creator. Hence Holy Scripture says: *They loved the glory of men more than the glory of God.* (John xii. 43.) And St. Paul urges: *Let no man therefore glory in men.* (I Cor. iii. 21.)

C—Pride

Love of the world has for partner the first and chief of the Deadly Sins—Pride, which is an inordinate passion for your own excellence, that is, with and among men. Pride produces three kinds of fruit: 1. Presumption, which induces you to under-

take things above your strength. 2. Ambition, by which you inordinately desire dignities and honors. 3. Vainglory, by which you inordinately display your own excellence—real or pretended.

D—Vain and Foolish

Reflect seriously how vain and foolish is this love of the world. It rests altogether upon the opinions of men. But what is man? *Man born of woman, living for a short time, is filled with many miseries.* (Job xiv. 1.) *All flesh is grass, and all the glory thereof as the flower of the field.* (Is. xl. 6.) *All flesh is grass, and all the glory thereof as the flower of the grass. The grass is withered and the flower thereof is withered away.* (I Pet. i. 24.) Holy Scripture truly tells you: *The wisdom of this world is foolishness with God.* (I Cor. iii. 19.)

E—Sensible Choice

Be astonished, on the one hand, at the blindness and folly of men. In truth, *the number of fools is infinite!* (Eccles. i. 15.) On the other, at the patience and mercy of God: *The earth is full of the mercy of the Lord.* (Ps. xxxii. 5.) Study neither to desire, nor to fly, honor or contempt, except in so far as they are useful to your end, or as they are obstacles to it. Make yourself indifferent, choosing one or the other according as they conduce to the end of your creation.

COLLOQUY

With Christ Crucified, begging of Him the grace to know the world, so that, conceiving a horror of it, you may keep from all these vain and perishable things.

THE GENERAL JUDGMENT

KINDRED THOUGHT

The feelings of a man about to hear his sentence of death —in presence of a vast multitude.

PRELUDES

1. See all mankind assembled in the valley of Josaphat, to hear their final sentence.
2. Beg the grace to deplore your sins, and to avoid them so carefully that you may then have confidence in appearing before God.

A—Sight

Behold *the Son of man coming in the clouds with great power and glory* (Mark xiii. 26) and setting *the sheep on His right hand and the goats on His left.* (Matt. xxv. 35.)

Carefully consider:

Ah, how great the trembling fear,
When the Judge shall then appear
Strictly all accounts to hear!
(*Dies irae*)

You are blind and senseless, if you have hitherto lived without duly meditating on that terrible day.

Never forget the Judgment—so that you may then be set among the sheep. Pray with the Church:

Just Judge, Who wilt vengeance take,
Gift of pardon do Thou make
Ere the day of reckoning break!
(*Dies irae*)

B—Hearing

Listen to the words: *Then He shall say to them also that shall be on His left hand: "Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels."* (Matt. xxv. 41.)

I called you—I created you that you might consecrate your whole being to love Me and serve Me, and thus to save your soul. But you sought after creatures in preference to your Creator. Depart from Me, without Whom there is no salvation.

Does that reproach fall upon you?

Return to God with your whole heart. Entertain no thought, speak no word, do no action, which does not directly tend to the end of your creation. You will then not have to fear the sentence of damnation.

C—Taste

Taste, in some sense, the bitterness of that supreme and irrevocable sentence.

Ponder these words of Holy Scripture: *The voice of the day of the Lord is bitter: the mighty man shall there meet with tribulation.* (Soph. i 14.) And the Prophet gives the cause of this bitterness: *Because they have sinned against the Lord.* (Soph. i. 17).

Examine whether this cause of bitterness—namely, sin—is not found in you.

With heart penetrated with the liveliest contrition, say to yourself: *Know thou and see that it is an evil and a bitter thing for thee to have left the Lord thy God!* (Jeram. ii. 19.) Return to Him. *O taste and see that the Lord is sweet!* (Ps. xxxiii. 9.)

D—Smell

Smell the foul odor of the goats on the left hand of Christ.

Ponder, if each sinner is as a sore and ulcer, from which flows so much foulness; what horrible corruption, what an abominable odor, will proceed from so many sinners assembled in one place!

Consider yourself and strive to see the corruption and foulness of your conscience.

Say: *My sores are putrified and corrupted, because of my foolishness.* (Ps. xxxvii. 6.) Hoping in God, add: *Thou shalt wash me, and I shall be made whiter than snow* (Ps. l. 9) and become *the good odor of Christ.* (II Cor. ii. 15.)

E—Touch

Unite in a way your sense of touch with that of the unhappy ones on the left, who will be tormented

in the most terrible way, both in soul—and body.

Observe: the sentence will strike them as a thunderbolt. They will immediately feel, throughout their risen bodies also, the torment of the fire which will never be extinguished.

Consider carefully and repeatedly how great has been your folly. Not thinking of these things, you have blindly abused creatures, when they were an obstacle to your end. Cry out with Moses: *Oh foolish and senseless people! . . . They are a nation without counsel and without wisdom. O that they would be wise and would understand, and would provide for their last end.* (Deuter. xxxii. 6, 28, 29.) And with the Church:

Though my prayers unworthy be,
Thou art good—deal lovingly,
Lest I burn eternally!
(*Dies irae*)

COLLOQUY

With Christ Crucified, Who will be your Judge, that He may grant you the grace to fight against the flesh, the senses, self-love, and love of the world, those bitter enemies which draw you away from your end and your salvation, and urge you continually to sin, and grace so to keep up this fight that you will be without anxiety on that Day of the Divine Wrath and Last Judgment:

Weary sat'st Thou seeking me;
Boughtest, suffering on the Tree;
Let such toil not fruitless be!
(*Dies irae*)

MARY MAGDALEN

KINDRED THOUGHT

1. Look upon yourself as a captive, groaning under the slavery of sin, and as one sick and wounded.
2. Beg the grace of producing worthy fruits of penance.

A—Her Confession

Behold, a woman that was in the city a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment, and standing behind at His Feet. . . . (Luke vii. 37, 38.)

This woman, after having carefully prepared the ointments and the perfumes, which signify *the prayers of the saints* (Apoc. ii. 8) and all the other things requisite for a salutary repentance, places herself *behind Jesus at His Feet,* confessing thus that she is a sinner.

How have you prepared your confession, and how have you made it at the feet of the *Priest?*

Say with Ezechias: *I will recount to Thee all my years in the bitterness of my soul!* (Is. xxxviii. 15), and with David: *I will confess against myself my injustice to the Lord!* (Ps. xxxi. 5.)

B—Her Contrition

She began to wash His Feet with tears and wiped them with the hairs of her head, and kissed His Feet,

and anointed them with the ointment. (Luke vii. 38.)

All this indicates the vehemence of her sorrow, while the kisses and the anointing show her great love and perfect contrition.

Compare your contrition with this.

Confess that yours is but feeble. Say with Jeremias: *Who will give water to my head and a fountain of tears to my eyes!* (Jer. ix. 1), and love to a Father so merciful.

C—Forgiveness

"Many sins are forgiven her, for she hath loved much." . . . and He said to her: "Thy sins are forgiven thee. . . . Thy faith hath made thee safe: go in peace!" (Luke vii. 47, 48, 50.)

Such is the effect of a sincere repentance united to a true faith, and such is the mercy of Jesus Christ towards those who do penance.

If you feel not this peace after having received the Priest's absolution, it may be that your sorrow was not so sincere, and not sufficiently accompanied with faith, hope and charity.

Resolve henceforth to imitate the repentance of Magdalen, and yearn after those words of Christ: *"Thy sins are forgiven thee: go in peace!"*

COLLOQUY

With your Divine Saviour, throwing yourself at His Feet, kissing them, washing them with your

tears, and anointing them with the ointment of virtues, especially of charity.

THE SHORTNESS OF LIFE

KINDRED THOUGHT

Behold men dying all around you, as, in autumn, the leaves fall from the trees.

PRELUDES

1. See yourself placed in the midst of a thousand causes of illness and death.
2. Beg the grace of living on this earth as a stranger who is soon to leave it.

A—Life is Short

Recall the years of your past life. See how little you can count upon other years being granted you: *Our years shall be considered as a spider: the days of our years in them are three score and ten years, but if in the strong, they be fourscore years. . . .* (Ps. lxxxix. 10.) Remember how many die even before.

B—Your Life has been Short

From this small number of years take the time of infancy, the time of sleep, and those other hours in which we live as though we lived not. From all this

you may conclude that you have lived but a short time.

C—Compared to Eternity

Compare this short life with the lives of the men of old, who lived eight hundred, or even nine hundred years, and are dead. Next compare these years with eternity and consider that the Apostle justly calls *that which is at present momentary!* (II Cor. iv. 17.) And Job most truly says, *The days of man are short* (Job xiv. 5), and *Shall not the fewness of my days be ended shortly?* (Job x. 20.)

D—Your Folly

Great is your blindness and folly! You have but a few days granted you to walk towards the end of your creation, and you stray from the road, and allow a vain and perishable creature to detain you.

E—Repent

Say with King Ezechias: *I will recount to Thee all my years in the bitterness of my soul.* (Is. xxxviii. 15.) It is, indeed, a bitter thing to have spent so short and so precious a time in vanity and sin. Weep tears of blood over this misfortune, and keep in mind the warning of the Apostle: *The time is short . . . and let them that use this world be as if they used it not, for the fashion of this world passeth away.* (I Cor. vii. 29-31.)

COLLOQUY

Pray earnestly for the grace to know the world, so that, holding it in detestation, you may shun all vain and perishable things.

DIVES

KINDRED THOUGHT

The feelings of a prisoner when he learns that another guilty of the same crime as himself has undergone a most grievous punishment.

PRELUDES

1. Look upon yourself as a great criminal and as imprisoned in this mortal body.
2. Beg the grace that at least the torments inflicted on others may deter you from sinning.

A—Sight

The rich man *was buried in Hell.* (Luke xvi. 22.)

The cause of his damnation was that he allowed the rebellion of the flesh, the senses, self-love, and love of the world, to turn him away from his end.

Examine whether you are guilty of the same sin.

Excite yourself to sorrow for your past sins. Make every effort to vanquish these enemies.

B—Hearing

Hear the cries of the unhappy man, and the reply he receives: *"Father Abraham, have mercy on me!" . . . And Abraham said to him: "Son, remember that thou didst receive good things in thy life-time."* (Luke xvi. 24, 25.)

Understand that these good things are the creatures he misused, when they were opposed to the end of his creation. Thus, after his death there is no longer room for mercy.

You also have, in the same way, misused created things.

Renew the good resolutions already taken in the *Foundation* on the use of creatures.

C—Taste

Taste, in some way, the thirst of the unhappy man, making his prayer in vain: *"Send Lazarus that he may dip the tip of his finger in water to cool my tongue!"* (Luke xvi. 24.) But he only heard those words in reply: *"Between us and you there is fixed a great chaos."* (Luke xvi. 26.) Such is the punishment of those who abandon themselves to the pleasures of the senses, *for he feasted sumptuously every day.* (Luke xvi. 19.)

Examine yourself as to your practice of temperance.

Resolve firmly never to yield anything to the senses but what is useful for attaining your end as a creature.

D—Smell

Smell the foulness and corruption of that damned soul.

The rich man, revelling in self-indulgence, *was clothed in purple and fine linen.* (Luke xvi. 19.) All these things have been changed into corruption and filth, and from them exhales a pestilential odor.

Examine whether there is not also in you matter for this putrification and corruption.

Follow the counsel of Jesus Christ: *"Make to yourselves bags which grow not old, a treasure in heaven which faileth not, where no thief approacheth, nor moth corrupteth."* (Luke xii. 33.)

Why foolishly abandon the end of your creation to satisfy your sense of smell, and your other senses? Remember the words of Isaias: *Under thee shall the moth be strewed, and worms shall be thy covering!* (Is. xiv. 11.)

E—Touch

Touch, in spirit, that fire whose burning forced from the rich man the doleful cry: *"I am tormented in this flame!"* Luke xvi. 24).

Consider the causes of his damnation. He had not been indifferent as regards health and sickness, a short life or a long one, riches or poverty, honor or contempt. He had not chosen the things conducive to the end of his creation, but rather those which flattered the flesh, and the senses, self-love, and love of the world.

Search carefully your own conscience.

Deplore your sins, and amend. Say with the Royal prophet: *I have thought on my ways, and turned my feet unto Thy testimonies.* (Ps. cxviii. 59.)

COLLOQUY

With Christ Crucified, exalt his mercy, which has given you time to do penance. Beg of Him a *contrite and humbled heart.* (Ps. l. 19.)

THE PHARISEE AND THE PUBLICAN

KINDRED THOUGHT

How the criminal ought to behave in presence of a king who can punish his crime—and who, by reason of his sovereign power, can, in his goodness, pardon him.

PRELUDES

1. Imagine yourself guilty of a great number of crimes, and that God, Whose justice is as great as His mercy, allows you to approach Him.
2. Beg the grace to be able to approach God in prayer with sincere repentance and a truly contrite heart.

A—The Pharisee

The Pharisee, standing, prayed thus with himself: "O God, I give Thee thanks that I am not as the rest of men—extortioners, unjust, adulterers, as also is this publican!" (Luke xviii. 11.)

Consider the manifold pride, joined to contempt of others, displayed in the prayer of this Pharisee.

Penetrate within your own soul and search carefully whether a like pride is not to be found there. For self-love and love of the world, from which pride proceeds, are both very subtle and deceive those who are not on their guard.

Pray to God with the Royal Prophet: *Let not the foot of pride come to me* (Ps. xxxv. 12) for *God resisteth the proud* (I Pet. v. 5.) Beg the grace to know even to the roots of that deadly sin, to pluck it out of your soul.

B—The Publican

And the Publican, standing afar off, would not so much as lift up his eyes to heaven, but struck his breast saying: "O God be merciful to me as a sinner!" (Luke xviii. 13).

Consider in the prayer of this man the *contrite and humbled heart.* (Ps. l. 19.)

Compare your repentance with that of the Publican, so as to see in what it is wanting.

Imitate that humble repentance, and say: *"Oh God, be merciful to me a sinner!"* and add, striking your breast: *through my fault, through my fault, through my most grievous fault,* and with the Priest at the Offertory of the Mass, offer the host for your *innumerable sins, offences and negligences.*

C—The Judgment on both

I say to you, this man went down into his house justified rather than the other. (Luke xviii. 14.)

Weigh the cause of this justification, which is indicated: *Because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.* (Luke xviii. 14.)

Are you like the Pharisee, who exalts himself, or like the Publican, who humbles himself?

Excite yourself to perfect contrition and sorrow for your sins, striving to enter into the spirit of penance with which the Penitential Psalms are filled, especially the 50th Psalm: *Have mercy on me, oh God. . . . A contrite and humbled heart, oh God, Thou wilt not despise.* (Ps. l. 1, 19.)

COLLOQUY

With Christ Crucified, Who, on account of your pride, *humbled Himself, becoming obedient unto death, even to the death of the Cross.* (Philip ii. 8.) Beg for a holy light in the understanding to know your sins, and a holy movement in your will to deplore them with a contrite heart.

VENIAL SIN

KINDRED THOUGHT

Men fly not only death, but also every thing that leads to death.

PRELUDES

1. See yourself attacked by a great number of spiritual maladies, wounds and infirmities, with which, even excluding the danger of death, it is grievous to live.

2. Ask the grace to know the evils caused by venial sin, that you may avoid it.

A—Your Venial Sins

Call to mind the innumerable venial sins you have committed in thought, word, action, omission, and negligence.

B—The Causes of Venial Sins

Note carefully, the causes of venial sin are the same as those of mortal sin, for when the devil, your deadly external enemy, cannot succeed in killing your soul by mortal sin, he never ceases through your internal enemies—namely, the flesh, the senses, self-love, and the love of the world—to inflict wounds on it, and causes it infirmities, unless it is always vigilant and on its guard.

C—Their Effects

Consider the effects of venial sin:

1. They are maladies and wounds of the soul, even though not deadly.

2. They dispose and sometimes lead to mortal sin.

3. They weaken charity, and the other virtues. They stain and in some measure soil them.

4. They delay your entrance into Heaven, *for there shall not enter into it anything defiled.* (Apoc. xxi. 27.)

5. You must on account of them undergo a severe judgment, for the Lord has said: *I will judge justices.* (Ps. lxxiv. 3.)

6. You deserve for these sins severe punishments, either in this life or in the next.

D—Shame

Be ashamed to appear before God disfigured by so many wrinkles, stains, and blemishes. Confess that your venial sins are innumerable. Say with the Prophet: *Thy eyes did see my imperfect being.* (Ps. cxxxviii. 16.) Acknowledge that you are justly punished by all the evils that happen to you, and that you deserve to be thus chastised. Regret that you have served God so languidly. Purpose to serve Him better in future.

COLLOQUY

With Christ Crucified, imploring His mercy, in the name of all He has suffered for you, beg of Him strength to fight more vigorously against those enemies who have so often defeated you. Cry out with holy Job: *"Thou indeed hast numbered my steps, but spare my sins!* (Job. xiv. 16), and with David: *Enter not into judgment with Thy servant:* for in Thy sight shall no man living be justified. (Ps. cxlii. 2.) Implore mercy by the Wounds of your Divine Saviour.

PURGATORY

KINDRED THOUGHT

The feelings of a man whom a most merciful king is

obliged to condemn on account of his sins to a grave chastisement—which is not, however, the pain of death.

PRELUDES

1. Consider your soul as a criminal shut up in a prison, condemned to be, for a certain time, given up to flames, in expiation of her sins.

2. Beg the grace to fear the chastisement of Purgatory—that, under the influence of that salutary fear, you may succeed in shaking off your torpor—and abstaining from venial sin.

A—Sight

Behold that subterranean prison of fire, in which the souls are purified from venial sin, or from mortal sins forgiven, but not sufficiently expiated.

Surely you ought to follow the advice of Christ: "*Be at agreement with thy adversary.* By the word *adversary* you may understand your own conscience, *betimes, whilst thou art in the way with him, lest perhaps the adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing!*" (Matt. v. 25.)

Conceive urgent horror of that prison, and of its flames.

Make satisfaction now to the adversary by means of the Sacraments, Indulgences, and Penances.

B—Hearing

Listen to the souls crying out to you: "*Have pity*

on me, have pity on me, at least you my friends! because the hand of the Lord hath touched me!" (Job xix. 21.) Listen to them saying to the Lord: *Thou art just, oh Lord, and Thy judgment is right.* (Ps. cxviii. 137.) *When shall I come and appear before the face of my God?* (Ps. xli. 3.)

How much better it is to address these aspirations to God now than later!

Resolving firmly to expiate your sins here below, pray to the Lord with the Psalmist: *O Lord, make me know my end, and what is the number of my days, that I may know what is wanting to me.* (Ps. xxxviii. 5.)

C—Taste

Taste the bitterness inflicted upon those souls by the pain of loss, for *hope that is deferred afflicteth the soul.* (Prov. xiii. 12.) Too great eagerness in eating and drinking will also have its special bitterness in Purgatory.

See whether you have not too great a love for creatures and too pronounced a tendency to satisfy your sense of taste. That sense will then have to endure all that is most bitter.

Follow the advice of the Apostle: *Mortify, therefore, your members which are upon the earth.* (Colos. iii. 5.) Mortify your palate now, so that then you may come speedily to the banquet where God *will make them sit down, and passing will minister to them.* (Luke xii. 37.)

D—Smell

Venial sins have also their offensive smell. Smell it in some manner, and know that those who have sinned by the sense of smell will undergo a chastisement there in proportion to their sins.

Examine yourself on this point.

Expiate those sins now, and beg of God, with an earnest desire to be heard, the grace of worthily receiving, before you die, the Sacrament of Extreme Unction. In administering it the Priest says: *May the Lord forgive thee all the sins thou hast committed by smell.*

E—Touch

Touch in spirit those flames, by which souls are purified, as gold in the furnace, those flames which efface the sins committed by touch.

Here examine whether you have anything which will have to be purified by contact with that frightful fire.

Excite yourself to sorrow and perfect contrition for all the sins which deserve this chastisement. Prefer to mortify yourself in the sense of touch here below, than to endure those pains later on.

COLLOQUY

With Christ Crucified, Who, for your sins, was so cruelly tormented in all His senses, beseech Him

by the sufferings thus endured to give you the grace to blot out your sins in this life by means of charity, which *covereth a multitude of sins* (I Pet. iv. 8), and by interior and exterior penance, and so to come soon before His Face.

SECOND WEEK

THE KINGDOM OF CHRIST

KINDRED THOUGHT

Desire to know the King.

PRELUDES

1. See with the eyes of your imagination the synagogues, towns, and villages through which Christ our Lord used to preach.

2. Ask for the grace of not being deaf to His call, but prompt and diligent to accomplish His Most Holy Will.

PART I—THE TEMPORAL KING

A—The King

Place before your eyes a human king elected by our Lord God Himself—whom all princes and all Christians reverence and obey.

B—His Address

Consider how this king speaks to all his subjects, saying: "My will is to reduce to subjection all the land of the infidels—Wherefore, whoever desires to come with me must be contented with the food that I eat, with the drink and the clothing that I have, etc.

In like manner, he must labor as I do during the day, and watch during the night, etc.—in order that afterwards he may have part with me in the victory —as he had in the hard work."

C—The Response

Consider that good subjects ought to reply to a king so liberal and so kind, and consequently if anyone did not welcome the request of such a king, how he would deserve to be blamed by all the world, and held as a slothful knight.

Part II—The Eternal King

A—The King and His Address

If you consider the temporal king's summons to his subjects, how much more worthy of consideration is it to see Christ our Lord—the Eternal King—and before Him the whole world, all of whom—and each in particular—He calls, and says:

"My will is to conquer the whole world, and all enemies, and to enter thus into the glory of My Father—Whoever, therefore, would like to come with Me must labor with Me—in order that, following Me in pain he may likewise follow Me in glory."

B—The Response

Consider that all who have the use of judgment and reason will offer their whole selves for labor.

C—The More Devoted

Those who wish to show greater affection and to distinguish themselves in every kind of service of their eternal King, and universal Lord—will not only

offer their whole persons to labor—but also, by acting against their own sensuality, and against the love of the flesh—and of the world—will make offers of greater worth and merit, saying:

COLLOQUY

"Eternal Lord of all things, I make my oblation with Thy favor and help—in the presence of Thy Infinite Goodness—and in presence of Thy Glorious Mother, and of all the Saints of the heavenly Court—that I want and desire—and it is my deliberate determination—if only it be Thy greater service and praise—to imitate Thee in bearing all insults and all censure, and all poverty of spirit—and actual poverty, too—if Thy Most Holy Majesty wants to choose—and receive me to such life and state."

THE ANNUNCIATION

I

KINDRED THOUGHT

The contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. The Angel Gabriel, saluting the Blessed Virgin, announces to her the Conception of the Divine Word.
2. In the town of Nazareth, see the house of the Blessed Virgin, and Our Lady there occupied in the service of the Lord.
3. Beg the grace that the knowledge of this Mystery may increase your progress in the love and imitation of Jesus Christ.

A—The Persons

See, in spirit, the Blessed Virgin in her room, absorbed in God, and the Archangel Gabriel coming to her.

Consider that Angel coming down to this earth and entering the house, not of the rich and great, but of a poor and unknown Maiden.

Understand from this that God does not esteem riches and honors as the world does.

From the *Foundation* you learned that all these things must be considered as only instruments to

attain your end—Have you well observed that point?

You have in the *Kingdom of Christ* taken the resolution to be satisfied with the same food and the same clothing as His—When, therefore, you behold Him now leaving on one side honors and riches in order to turn—in the person of His ambassador—towards a poor—obscure—and unknown house—strengthen yourself in the design you have formed of following Him in poverty and humility.

B—Things Said

The Angel, being come in, said unto her: *"Hail, full of grace! the Lord is with Thee."* (Luke i. 28.)

Learn from this that poverty and humility are a source of grace before the Lord—and that you always find God in the practise of these virtues: *His eyes look on the poor man.* (Ps. x. 5.)

Compare your spirit of poverty—and humility—with that of the Blessed Virgin.

Renew the resolution you made in the preceding Point—Imitate the Blessed Virgin also.

C—Things Done

The Angel said to her: *"Behold, Thou shalt conceive in Thy womb, and shalt bring forth a Son."* (Luke i. 31.)

In this embassy, there is no question of riches—of kingdoms, etc.—but of the great affair of the Incarnation and the Redemption.

What are the affairs that you treat of?

Take the resolution of ever keeping your end and your salvation before your eyes, whenever you choose the affairs that are to occupy you.

COLLOQUY

Beg the grace to imitate Jesus Christ, your King—and to follow Him closely.

THE ANNUNCIATION

II

KINDRED THOUGHT

The contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. The Angel confirms the conception of Jesus Christ, by the conception of St. John the Baptist, soon to be born of St. Elizabeth, in spite of her advanced age.
2. Represent to yourself that town in the mountains of Juda where Zachary and Elizabeth dwelt.
3. Beg the grace to imitate the purity of the Blessed Virgin, and the virtues of Zachary and Elizabeth.

A—The Persons

Turn the eyes of your mind to the house of Zachary and Elizabeth. Contemplate the virtues with which these holy persons are adorned.

It is written: *They were both just before God, walking in all the commandments* (Luke i. 6)—that is, tending directly to the end of their creation.

God, in consequence of that, vouchsafed them the grace of the miraculous conception of St. John.

Compare your justice with theirs.

Take the resolution to walk—after their example—in the observance not only of some of the commandments and of some of your duties—but of all. Say to God: *I meditated also on Thy Commandments, which I loved.* (Ps. cxviii. 47.)—As this Psalm admirably inculcates this duty in several passages, say it often with particular devotion.

B—Things Said

Then Mary said to the Angel: *"How shall this be done, because I know not man"?* (Luke i. 34.)

From these words you can easily see how anxious the Blessed Virgin immediately was about her virginity.

Compare your solicitude with hers—remembering that we have this treasure *in earthen vessels.* (II Cor. iv. 7.)

You must conquer the rebellion of the flesh with courage and generosity—so that, after the example of the Blessed Virgin, you may imitate angelical purity.

C—Things Done

And the Angel answering, said to her: *"The Holy*

Ghost shall come upon thee . . . and behold thy cousin Elizabeth, she also hath conceived a son in her old age." (Luke i. 35, 36.)

Notice how the angel reassures Our Lady—telling her of the miracle accomplished in Elizabeth—and the marvels to be done in herself—which he predicts—and promises.

Learn from this that in all anxieties you must take courage—and encourage others—by the remembrance of the promises and predictions made to us in Holy Scripture.

Confess your imprudence in often seeking, on such occasions, vain comfort from men—Turn to your King, and say to Him: I will lean upon the help of Thy grace—that grace which Thou hast so often granted to others—and so often promised in the Scriptures.

COLLOQUY

Eternal Lord of all things—I make my oblation with Thy favor and help—in presence of Thy infinite Goodness—and in presence of Thy glorious Mother—and of all the Saints of the heavenly Court—that I want and desire—and it is my deliberate determination—if only it be for Thy greater service and praise—to imitate Thee in bearing all injuries—and all censure—and all poverty of spirit—and even actual poverty, too, if Thy most Holy Majesty wants to choose—and receive me to such life and state.

THE ANNUNCIATION

III

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. The Blessed Virgin gives her consent, and conceives Christ.
2. See, in spirit, the room in which the Angel is speaking to Our Lady.
3. Ask of God to send you good inspirations and to give you the grace of consenting to them, and of executing them.

A—The Persons

Represent to yourself again the Blessed Virgin Mary speaking with the Angel.

Consider the Virgin troubled: *Who having heard, was troubled at his saying, and thought with herself, what manner of salutation this should be.* (Luke i. 29.)

Learn, after the example of the Blessed Virgin, not at once *to believe every spirit* (I John iv. 1)—but to *try the spirits* and observe if to you also is said, as to Mary, *Fear not*—and if, at the same time, all sadness and trouble are banished from your soul—As the number of those who have been deceived is very great—ask of God light—and the gift of Knowledge—so as to be able to discern spirits—Distrusting

yourself—put great confidence in Him—*the true light, which enlighteneth every man that cometh into this world.* (John i. 9.)

B—Things Said

And Mary said: "Behold the handmaid of the Lord: be it done to me according to thy word." (Luke i. 38.)

Remark the prompt consent given by Our Lady to the inspiration, as soon as she recognized its heavenly origin.

See if you do not sometimes resist the movements of the Holy Spirit—or if you only follow them languidly and tardily.

Henceforth, when the bell rings for the Angelus, ask by the first *Hail Mary* good inspirations—by the second, the grace of consenting to them promptly—and later on you will see what to ask by the third *Hail Mary.*

C—Things Done

And the Word was made Flesh. (John i. 14.)

Observe the prompt execution—for the Blessed Virgin, as soon as her consent was given, immediately conceived of the Holy Ghost.

Your consent should be such that its practical execution follows it at once.

Henceforth, at the Angelus, ask in saying the third *Hail Mary* for the grace not only of receiving good inspirations—and of consenting to them—but also of executing them.

COLLOQUY

With the Blessed Virgin Mary—with Christ Incarnate in her womb—and with God the Father—begging them to confirm the resolutions you have taken.

THE VISITATION

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. The Blessed Virgin visits Elizabeth, and St. John, in his mother's womb, hears the salutation of Mary and leaps for joy.
2. See the place where Mary and Elizabeth meet one another.
3. Pray to God that the Contemplation of Christ lately Incarnate, may move you to love Him with more ardor and to imitate Him more constantly.

A—The Persons

Mary and Elizabeth greet one another

Elizabeth was filled with the Holy Ghost—*for when Elizabeth heard the salutation of Mary . . . she was filled with the Holy Ghost.* (Luke i. 41.)

Thus does Jesus, but now Incarnate, begin to pour forth His gifts upon those who are nearest to Him.

Learn from this that you may expect from Jesus Christ greater graces the more closely you follow Him.

Say with great fervor: "Eternal Lord of all things —Who art newly Incarnate—I protest that I desire

to imitate Thee, and follow Thee as closely as I can—Grant me the Gifts of the Holy Ghost—so that I may attach myself more firmly to Thee."

B—Things Said

And Elizabeth *cried out with a loud voice and said: "Blessed art thou among women! and blessed is the fruit of thy womb!"* (Luke i. 42.)

These words of Elizabeth contain a twofold praise—one for Mary, whom she salutes as mother of God—and one for Jesus, the fruit of her original womb—these praises she utters with a loud voice.

Examine whether you praise Jesus—and Mary—with the like zeal.

Unite your sentiments with those of Elizabeth—Cry out with a loud voice—so that the Church may hear—and that heretics may be confounded: *"Blessed art Thou among women! and blessed is the fruit of Thy womb, Jesus!"*

C—Things Done

Mary rising up in those days, went into the hill country with haste. . . ." The Infant in my womb leaped for joy." (Luke i. 39, 44.)

Remark how far removed from these actions is all laziness and sloth—Mary goes with haste—following the counsel of Holy Writ: *In all thy works be quick.* (Ecclus. xxxi. 27).

Examine if there is not in you some laziness—Sloth is one of the most pernicious of the Deadly Sins—in itself—and in its fruits.

Confess your laziness and sloth, so as to get rid of them and say to God: *I will be glad and rejoice in Thee: I will sing to Thy Name, oh Thou most High!* (Ps. ix. 3.) *My heart shall rejoice in Thy salvation.* (Ps. xii. 6.)

COLLOQUY

Beg for *peace and joy in the Holy Ghost.* (Rom. xiv. 17.)

THE VISITATION

II

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. The Blessed Virgin shows her joy, saying: *"My soul doth magnify the Lord!"* (Luke i. 46).
2. Represent to yourself the holy house of Elizabeth, where Mary utters her canticle.
3. Beg the grace to imitate the virtues which shine forth in that house in the presence of Jesus.

A—The Persons

Turn your eyes towards the Blessed Virgin.

Contemplate in her the lively faith which prepared

her to become the Mother of God—Hence St. Elizabeth said: *"Blessed art Thou that hast believed."* (Luke i. 45.)

Examine how you stand as regards faith—which is the foundation of all virtues.

Strive to make acts of faith—blind—humble—firm—strong—animated by zeal.

B—Things Said

And Mary said: "My soul doth magnify the Lord! . . . because He hath regarded the humility of His handmaid." (Luke i. 48.)

Conclude that humility is the sure road to true joy—Hence you may add: *"My spirit hath rejoiced in God my Saviour."* (Luke i. 47.)

Examine yourself as to your humility—and be convinced that, if the joy of the Lord is not within you, it is because you lack the virtue of humility.

Propose with your whole heart to imitate the humility of Christ lately Incarnate—Who chose a poor and humble Mother—Resolve to be satisfied with the same food—the same drink—the same clothing as His—as you have already resolved in the *Kingdom of Christ.*

C—Things Done

Recall to mind the works of God enumerated by Mary: *He hath scattered the proud in the conceit of their heart; He hath put down the mighty from their seat, and hath exalted the humble.* (Luke i. 51. 52.)

All these things urge you: 1. To make yourself indifferent to honor and contempt. 2. To choose poverty—and contempt—when these are more conducive to your end. 3. To shun vain and perishable things. 4. To follow Jesus Christ closely in bearing injuries—opprobrium—and spiritual poverty—and even real poverty—if by it you can tend more directly to your end.

Consider your conduct in regard to all these things.

Renew yourself in the sentiments you had during the *Kingdom of Christ:* "Eternal Lord of all—Who scatterest the proud—Who puttest down the mighty from their seat—and exaltest the humble—I—most unworthy—but confiding in the help of Thy grace—protest that I desire to imitate Thee."

COLLOQUY

Beg the grace of Holy Indifference—and of a strong desire to follow Christ closely.

THE VISITATION

III

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1 *Mary abode with her about three months, and she returned to her own house* (Luke i. 56).

2. See in spirit the house of Zachary and Elizabeth.

3. Beg the grace to imitate the virtues of this family.

A—The Persons

Observe all the persons of this family, who live together for about three months.

How little the interior—and exterior—of each—resemble that of courtiers and worldly persons!—Here there is no place for the rebellion of the flesh—the senses—self-love—and love of the world—Here are none of the vices proceeding from these—but instead all virtues theological—religious—and moral.

Compare yourself with these holy persons.

Emulate their virtues—If Jesus was there present hidden in the womb of Mary—He is also present for us, though hidden under the species of bread and wine—You must therefore walk in His presence with the same reverence—and be perfect.

B—Things Said

Listen to the thoughts, and the words, which are the expression of the thoughts, of each of these persons.

It is certainly not of this house one could say: *The wicked have told me fables.* (Ps. cxviii. 85.) Their conversation was ever of God—and His Law—And Christ Our King in the womb of the most blessed Mary—preparing Himself for the great

combat—invites you to join Him, saying: "My will is to conquer the whole world and all enemies—and thus to enter into the glory of My Father."

See if hitherto you have not deserved to be counted among soldiers that have no spirit—you who have so little responded to that just invitation.

Say with generosity: "Eternal Lord of all things—I make my oblation with Thy favor and help."

C—Things Done

Observe what is done in that family during the three months.

Nothing is done for riches or kingdoms—nothing to acquire honors and dignities—Each one is solely absorbed in praising—reverencing—and serving the Lord his God—by this means to save His soul.

Compare your actions with theirs.

Renew yourself and strengthen yourself in the sentiments and the resolutions of the *Foundation*.

COLLOQUY

With Christ, your Creator—and Lord—and King.

THE BIRTH OF OUR LORD JESUS CHRIST

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. The Blessed Virgin with St. Joseph, her spouse, leaves Nazareth to go to Bethlehem.
2. See the road: reflect whether it is difficult, short or long, etc.

Beg the grace to imitate Christ lately Incarnate.

A—The Persons

And Joseph also went up from Galilee out of the City of Nazareth into Judea to the city of David which is called Bethlehem . . . with Mary his espoused wife, who was with child. (Luke ii. 4, 5.)

Consider attentively the food—the clothing—and the other things used by Joseph and Mary during this journey—Jesus, who was *in the world,* though *the world knew Him not* (John i. 10)—inculcated the spirit of poverty on them.

See whether you do not rather seek after your own ease.

Cherish poverty as a mother.

B—Things Said

Listen to the conversation of these holy persons on the way.

It is very probable they may have said to each other—and especially to God—these words of Holy Writ—and others like them: *"We are sojourners before Thee, and strangers, as were all our fathers."* (I Paral. xxix. 15.)

Examine if you sufficiently remember what Holy Scripture inculcates: *"I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires."* (I Pet. ii. 11.)

Excite yourself to sorrow, if you have sometimes forgotten this admonition—Henceforth in your pilgrimage imitate Joseph and Mary.

C—Things Done

In those days there went out a decree from Cæsar Augustus . . . and all went to be enrolled every one into his own city. And Joseph also went up. (Luke ii. 1, 3, 4.)

Christ, not yet born, willed that His Mother and His foster Father—with Him—should obey the orders of a pagan prince—In all truth could He say: *In the head of the book it is written of me that I should do Thy Will. O my God, I have desired it, and Thy law in the midst of my heart!* (Ps. xxxix. 8, 9.)

How often you murmur against the orders of your Superiors!

Regret your faults against obedience—and keep always before your eyes the example of Christ your King.

COLLOQUY

With Christ lately Incarnate, beseeching Him to inspire you with the love of these virtues—as He did His Mother and St. Joseph.

THE BIRTH OF OUR LORD JESUS CHRIST

II

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. The Blessed Mary *brought forth her first born son at* Bethlehem, and *wrapped Him up in swaddling clothes and laid Him in a manger.* (Luke ii. 7.)
2. Represent to yourself the rock-hewn cavern in which Jesus is born.

A—The Persons

Behold the new-born Jesus.

This is your King—the *Lord of Lords* (I Tim. vi. 15)—*Who came unto His own and His own received Him not* (John i. 11)—*because there was no room for them in the inn.* (Luke ii. 7.)

Contemplate this King—full of sweetness—Whom all princes and all Christians should reverence and obey—Acknowledge here *the wisdom of God in a mystery . . . which none of the princes of this world knew.* (I Cor. ii. 7, 8.)

Ask yourself, do you know this Divine King?—For it is written: *Now this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent.* (John xvii. 3.)

Acknowledge Him and confess that He is your King—Adore Him just born—with gratitude—and let the flames of His love consume you—He willed to be born for love of you—and He came into this world to ransom you.

B—Things Said

Listen to the voice of the Divine Infant speaking to your heart.

"I came into the world," He says, "to conquer the whole world and all enemies—and thus to enter into the glory of My Father—Whoever, therefore, would like to come with Me must labor with Me—in order that following Me in pain—he may likewise follow Me in glory."

Observe: you have not hitherto made use of your good sense if you have not offered your whole self—with ardor—to the service of your King.

Confess your ingratitude—and your miserable want of spirit—and set to work—at once—generously—to overcome the rebellion of the flesh—the senses—self-love—and love of the world. These are the

enemies of Jesus Christ which you must labor to overthrow in union with Him.

C—Things Done

The Blessed Virgin *wrapped Him up in swaddling clothes and laid Him in a manger.* (Luke ii. 7.)

How opposed all this is to the flesh—the senses—self-love—and love of the world!—How contrary to what the world loves and embraces!—It is thus that your All-wise King begins to combat His enemies.

Go over the struggles you have and see how far you are from the example given you by your King.

Kiss that crib, which is the throne of your King—Take the resolution to abhor wholly, and not in part, what the world loves and embraces—and to accept—and desire with your whole strength—whatsoever Christ our Lord loved and embraced.

COLLOQUY

Beg for light—and courage to follow Our Lord—not afar off—but closely—in all things.

THE BIRTH OF OUR LORD JESUS CHRIST

III

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. *And suddenly there was with the Angel a multitude of the heavenly army, praising God and saying: "Glory to God in the highest!"* (Luke ii. 13, 14).

2. Represent to yourself the place where this great multitude of Angels assembled.

3. Beg the grace, after the example of the Angels, to love tenderly and to praise your King—just born for love of you.

A—The Persons

See and contemplate this multitude of the Heavenly Host at once recognizing the new-born Jesus, whilst the blind world knows Him not.

Ponder the joy—admiration—veneration—and ardent love of these Angels for the Divine Child.

Consider your languor—you will clearly see that you resemble the world, and not these blessed spirits.

Join yourself to the Heavenly Host—Vie with them in love—Excite yourself to the sentiments with which they are animated.

B—Things Said

It is said of the Eternal Father in the Scriptures: *"When He bringeth in the First Begotten into the world, He saith: 'And let all the Angels of God adore Him!'"* (Heb. i. 6.)

Observe: the Angels were created—like us—to praise—reverence—and serve God our Lord—and so to save themselves—So God the Father—Who in His goodness induces us to tend towards that end

—says: *"Let all the Angels of God adore Him!"* The first angels perished because they turned aside from this end.

You are also commanded to adore God our Saviour—for this duty is not only imposed upon the Heavenly Army, but also upon us, who form the terrestrial army—for it is written: *Let all the earth adore Thee!* (Ps. lxv. 4.)

Unite yourself, therefore, to the Angels, and say: *Come and let us adore and fall down and weep before the Lord that made us* (Ps. xciv. 6)—Weep for your sins, which have turned you away from your end—and which have caused you to deserve eternal damnation with the bad angels—*In the name of Jesus every knee should bow of those that are in heaven, on earth and under the earth.* (Phil. ii. 10.)

C—Things Done

And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying: "Glory to God in the highest—and on earth peace to men of good will!" (Luke ii. 13, 14.)

The Angels, having received the order from God the Father—delayed not to execute it—and did at once what had been commanded them.

How slow and lazy you are in accomplishing the orders of God—given to you by means of your Superiors.

Acknowledge how often you have sinned against obedience—not doing with great speed—spiritual joy

—and perseverance—whatsoever has been enjoined you—Resolve to do better in future.

COLLOQUY

With Christ lying in the Crib, adoring Him—praising—reverencing—and loving Him—and begging of Him the grace of peace—and good-will—so that you may without delay—and with joy—serve Him—and follow in His footsteps.

THE SHEPHERDS

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. The Birth of Jesus Christ is revealed to the Shepherds by an Angel.
2. Represent to yourself the field, or place where the shepherds are guarding their flocks.
3. Beg of God that—Christ being born—you may feel a great love for Him spring up within you, and a lively desire to imitate Him.

A—The Persons

And there were in the same country shepherds,

watching and keeping the night watches over their flocks, and behold an Angel of the Lord stood by them. (Luke ii. 8, 9.)

Behold these shepherds watching lest the wolf should come and devour their flocks—It is the warning of the Holy Scriptures: *Be sober and watch, because your adversary the devil as a roaring lion goeth about seeking whom he may devour.* (I Pet. v. 8)—But if you watch, the Angel of the Lord will keep ever near you.

See if you are not of those of whom the Prophet speaks: *Thy shepherds have slumbered* (Nahum iii, 18)—and the Gospel: *They all slumbered and slept.* (Matt. xxv. 5.) It is for this reason you do not feel the presence of the Angel.

Take refuge with Christ new-born—that when you see yourself placed between the bad angel—cruel as a devouring lion—and your good Guardian Angel—Our dear Saviour may deign, by His grace, to rouse you from your torpor and grant you the gift of vigilance—so that you may not be deceived by the bad angel—but may by the *Rules for the Discernment of Spirits,* be able to discover his deceits. *It is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.* (Rom. xiii. 11).

B—Things Said

And the Angel said to them: "Fear not, for behold I bring you good tidings of great joy that shall be to all the people. For this day is born to you a

Saviour . . . . in the city of David." (Luke ii. 10, 11.)

The shepherds, on seeing the Angel, *feared with a great fear.* (Luke ii. 9.) *The Angel said to them: "Fear not."* For it is the property of God and His Angels, when they act upon a soul, to give true happiness and spiritual joy—banishing from it all sadness and trouble.

Recall to mind your error in often seeking fruitlessly in vain things, the joy and peace *that the world cannot give.*

Carefully study the *Rules for the Discernment of Spirits*—and put all your confidence in God and your good Angel—*He that dwelleth in the aid of the Most High shall abide under the protection of the God of Jacob. . . . Thou shalt not be afraid of the terror of the night . . . or of the noon-day devil.* (Ps. xc. 5, 6.)

C—Things Done

"And this shall be a sign unto you; you shall find the Infant wrapped in swaddling clothes, and laid in a manger." (Luke ii. 12.)

Contemplate the insignia of your new-born King —How little they conform to the wisdom of the world! But that wisdom *is foolishness with God.* (I Cor. iii. 19.)

See if you have made use of your good sense in following the world.

Desire earnestly to imitate and resemble in some

sort your Creator and Lord Jesus Christ—and to be clothed with His garments and livery.

COLLOQUY

With the new-born Jesus, asking Him for the grace to know the world—in order that, abhorring it, you may shun worldly and vain things—and put on the livery of Jesus lying in the Crib.

THE SHEPHERDS

II

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. The shepherds go to Bethlehem and find the Child.
2. Go over in spirit the road leading from the place where the flocks are feeding to the cave where Jesus is born.
3. Ask the grace of not being deaf to the call of Jesus Christ, but prompt and diligent in following and obeying Him.

A—The Persons

Turn the eyes of your soul towards the shepherds going to Bethlehem.

Weigh the words: *And they came with haste.* (Luke ii. 16.) Indeed, when the soul is filled with

true joy by the good Angel—it feels itself lively and alert—and shakes off all sloth.

Seek out the cause of your indolence—It comes from your not acting against desolation by giving more time to prayer, etc.

Acknowledge your torpor and negligence—Do not give yourself up to indolence—but go at once to Bethlehem. Let tardiness and sloth be far from you—since Our Redeemer, in order to come to you, *hath rejoiced as a giant to run the way.* (Ps. xviii. 6.)

B—Things Said

After *the Angels departed from them into heaven, the shepherds said one to another: "Let us go over to Bethlehem and let us see this word that is come to pass."* (Luke ii. 15.)

Those who are filled with the inspirations of the good Angels gladly speak of spiritual things.

Your idle conversations are a sign that you are not very attentive to holy inspirations.

Turn towards your King—Let your greatest happiness be to speak of the Birth of Our Lord—of His poor swaddling clothes—of His Crib—and to others speaking of them—*How sweet are Thy words to my palate—more than honey to my mouth!* (Ps. cxviii. 103.)

C—Things Done

And they found Mary and Joseph, and the Infant lying in the manger. (Luke ii. 16.)

How happy the shepherds were—when they found what the Angel had announced to them!

Examine whether you also have found the Holy Family—*Mary and Joseph—and the Infant.*

Enter into the cave with the shepherds—and having found *Mary and Joseph—and the Infant—cry out, I found Him Whom my soul loveth. I held Him, and I will not let Him go!* (Cant. iii. 4.)

COLLOQUY

With those three Persons, pouring out your heart before them—making acts of faith, hope and charity—begging the grace to follow Christ closely.

THE SHEPHERDS

III

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. The shepherds return, *glorifying and praising God.* (Luke ii. 20.)
2. Go over in spirit the road taken by the shepherds.
3. Beg an ardent desire to love Jesus Christ as the shepherds loved Him.

A—The Persons

Before the departure of the shepherds, consider anew the persons in the stable.

You will find them full of wonder—*for all that heard wondered, and at those things that were told them by the shepherds.* (Luke ii. 18.) They were listened to, and questioned, with great eagerness.

See whether you are as desirous of hearing about the mysteries of God—especially the most sweet mystery of the Birth of your King.

Say to your new-born Jesus: *Thy testimonies are wonderful. Therefore hath my soul sought them.* (Ps. cxviii. 129.) Carefully examine this mystery, therefore, that you may be filled with admiration and love towards your King—Whom you wish to imitate in all things.

B—Things Said

Go out now from the stable with the shepherds, and listen to their conversation as they return.

Hear them *glorifying and praising God* (Luke ii. 20)—Thus all those who met them could know they had been to Bethlehem.

How often your speech betrays you—and proves that you have not been to Bethlehem—but in the midst of some worldly company!

Have ever upon your lips *the wonderful works of God* (Acts ii. 11)—those wonderful works which you have seen and heard in Bethlehem—and magnify

the Lord, Who hath so loved us as to send His Son into the world.

C—Things Done

Consider not only what the shepherds said, but also what they did on returning to their homes.

Some praise God without doing anything for their neighbor—But these shepherds were not satisfied with praising God and Christ, His new-born Son—they did not think it was enough by example to excite others to magnify His goodness—but with zeal they incited and exhorted their neighbor to praise Him—This is indicated by the word *glorifying* God—that is, speaking of His glory to others.

Remember that this is your duty.

Excite within yourself sentiments of praise—and love—towards Jesus, newly born—Strive to glorify Him—in the measure of your vocation.

COLLOQUY

With Christ in the Crib—and since He came down from heaven to save all mankind—beseech Him to help you with His grace—so that you may—both by prayer and action—employ yourself in the salvation and perfection of your neighbor.

THE CIRCUMCISION

I

KINDRED THOUGHT

Recall the meditation, and excite the desire to know more clearly the Eternal Word Incarnate, in order to serve Him because of His wonderful love for you.

PRELUDES

1. The Child is circumcised.
2. Behold in spirit the stable, in which, according to the opinion of commentators, the Circumcision took place.
3. Beg the grace to imitate the virtues practised by Jesus in the Circumcision.

A—The Persons

See Jesus eight days old.

This is the God-man—*tempted in all things like as we are, without sin.* (Heb. iv. 15.)

You—so far from being without sin—are like an ulcer and abscess whence issue many sins—and many iniquities—and very vile poison.

Admire the goodness of God, Who has deigned to love men—so vile and so abject—to the extent of taking upon Himself at His Birth all our miseries—Excite yourself to contrition—and to confusion at yourself.

B—Things Said

Listen to Christ, Who, though an Infant, speaks to you in a way by His very silence: "*My meat is to do the Will of Him that sent Me, that I may perfect His work.*" (John iv. 34.) He had no other thought from the first moment of the Incarnation.

Hence conclude that Christ observed all the precepts of the Law—and that from the moment of His conception He had the desire of being circumcised.

And you, ever since you have had the use of reason, how often you have violated the Commandments of God and of the Church!

Humble yourself—Admire the patience of the Lord—Make an act of love of His great goodness—Excite yourself to perfect contrition—joined to a firm resolution of obeying all the Commandments.

C—Things Done

Christ, in fulfilment of the Law, was circumcised on the eighth day.

Learn from this obedience to the Commandments of God and of the Church—for *whereas indeed He was the Son of God, He learned obedience by the things which He suffered* (Heb. v. 8)—and because He enjoyed the full use of reason, He suffered in the Circumcision a much more acute pain than other children.

He suffered all this for you, so as to teach you obedience.

Acknowledge your hardness of heart—You, though knowing how much your disobedience has cost Christ, do not correct yourself—Keep henceforth before your eyes that example of obedience.

COLLOQUY

With Christ, begging Him by the pains He suffered in the Circumcision for the grace of perfect obedience.

THE CIRCUMCISION

II

KINDRED THOUGHT

Recall the meditation, and excite the desire to know more clearly the Eternal Word Incarnate, in order to serve Him because of His wonderful love for you.

PRELUDES

1. He was called Jesus.
2. Remain in spirit in the stable where Jesus was born.
3. Beg the grace to understand the sweetness and virtue of that Most Holy Name.

A—The Persons

Contemplate the three Divine Persons occupied from all eternity not only about the Incarnation of

the Word, but also about the Name to be given to Him.

They willed to give Him a Name which should be as a pledge to save us—and which should attract you to follow your Teacher—your Leader—your King.

Conclude from this how great is the loving solicitude which God has had for you from all eternity.

Magnify this infinite Mercy: *What is man that Thou are mindful of him?* (Ps. viii. 5.)

B—Things Said

Listen to the Most Holy Trinity making this Holy Names known at last by Gabriel, His Ambassador: *"And Thou shalt call His name Jesus."* (Luke i. 31.)

This Name signifies Saviour—for it is a salutary Name—even when you only pronounce it in your heart—in every kind of danger—or temptation—during life and in death.

God having provided you with an easy—and efficacious remedy against all evils—how negligent you have been in using it!

Dwell on the sentiments of the hymn of St. Bernard:

Of Jesus sweet the very thought,
It fills my soul with purest glee,
But more than honey, more than aught,
His presence, oh, how sweet to me!

C—Things Done

Consider what took place in Heaven and on earth when that Name was known.

As soon as this Name—which is above all names—was given to Christ, the Scripture was fulfilled: *In the name of Jesus, Every knee should bow of those that are in heaven, on earth and under the earth.* (Phil. ii. 10.)

What respect do you not owe to that Name! What respect have you shown it?

Love with ardor this King—whose very Name is so amiable—and so venerable—Do not hesitate to follow Him closely in all things.

COLLOQUY

With your King—dwelling on His Holy Name—and longing to follow Him closely and distinguish yourself in all service of Him—saying:

There is no sweeter theme for song,
No sound more soothing to the ear,
No sweeter thing my thoughts among
Than God's own Son, my Jesus dear!

No tongue of man could ever say,
Nor written word can teach us this.
Who feel it know—and only they—
To love our Jesus, what it is!

THE CIRCUMCISION

III

KINDRED THOUGHT

Recall the meditation, and excite the desire to know more clearly the Eternal Word Incarnate, in order to serve Him because of His wonderful love for you.

PRELUDES

1. The Child is given back to His Mother. Her compassion at His sufferings.
2. Remain in spirit in the stable of Bethlehem.
3. Beg the grace of compassionating Our Lady in the sufferings of Jesus.

A—The Persons

See the Blessed Virgin before the ceremony of the Circumcision.

How solicitous she is for the fulfilment of a law which gives her more pain than other mothers, inasmuch as she more dearly loves Her Son—But She had received from the Holy Ghost the Gift of Fortitude—which made Her put the Will and the Law of God before all else.

And you—alas! for how small a matter—sacrifice the Law of God, and your duties!

Humble yourself at your great cowardice—and imitate the example and the fortitude of Our Lady.

B—Things Said

Listen to the Blessed Virgin offering to the Lord, in spite of the pain it gives her, the Circumcision of her Son, which is about to be accomplished.

We can imagine Our Lady speaking to the Lord in these words of the Psalmist, or others like them: *Trouble and anguish have found me. Thy commandments are my meditation.* (Ps. cxviii. 143.)

When you have to observe an irksome rule, you allow your thoughts to dwell exclusively on the trouble and anguish—without *meditating on the commandments.*

Acknowledge your fault—and following the example of Our Lady—meditate rather on the Law of God—than on the disagreeable things attaching to its fulfilment.

C—Things Done

After the Circumcision, many participated in the sufferings of Jesus, Whose Blood had just been shed.

The Blessed Virgin and St. Joseph—and the whole family—were in mourning and sorrow—compassionating the sufferings of Jesus—in order to teach you that, if you desire to be intimately united to Him, and to be of His family, you must labor—and be afflicted—and suffer with Him.

Examine whether you belong to the family of Jesus Christ—with Mary and Joseph—that is to say, whether you compassionate the sufferings of Christ.

As in the *Kingdom of Christ,* offer yourself to Him, protesting that you wish to imitate Him in bearing labors—tribulations and all else that you see Him enduring—and compassionate His sufferings.

COLLOQUY

With St. Joseph—With Our Lady—With Jesus circumcised—and with God the Father—begging the grace and the Gift of Fortitude to carry the Cross with Christ—that Cross which He already—at so tender an age—is beginning to carry.

THE THREE WISE MEN

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. Three Wise Men, guided by a star, come to adore the Infant Jesus.
2. Represent to your mind the country of the Wise Men in the East, and the palace of Herod in Jerusalem.
3. Beg the grace of being ever more and more inflamed with love for Jesus and an ardent desire to imitate Him.

A—The Persons

Observe that the Magi are of those of whom Christ spoke later on: *My sheep hear my voice, and I know them and they follow Me.* (John x. 27.) But Herod—far from knowing Jesus—is a devouring wolf.

Have you the knowledge of Christ in you?—and do you hear His voice?

Make an act of faith in Christ—and renew your resolution of not being deaf to His call.

B—Things Said

The Magi said: *We have seen His star in the East, and are come to adore Him.* (Matt. ii. 2.)

The Magi were not deaf to the call of the Saviour: they were prompt in obeying Him—The words *we have seen and are come* clearly show it.

Can you also say *we have seen and are come?*—Often we know that Jesus calls us and we do not come.

Fear lest this reproach be made to you in the day of Judgment: *I called and you refused* (Prov. i. 24) —Be prompt in obeying, as were the Magi—Say to Jesus: *Master, I will follow Thee whithersoever Thou shalt go!* (Matt. viii. 19.)

C—Things Done

There came Wise Men from the East to Jerusa-

lem. (Matt. ii. 1.) The Wise Men were of those of whom Our Lord said later on: *Every one that hath left house, or brethren or sisters, or father or mother . . . for my Name's sake . . . shall possess life everlasting.* (Matt. xix. 29.)

You are called at times to do the same for the Name of Jesus—Remember, though, *He that shall persevere unto the end—he shall be saved.* (Matt. x. 22.)

Thank God for that call—but keep this advice ever in mind: *Wherefore, brethren, labor the more that by good works you may make sure your calling and election.* (II Pet. i. 10.)

COLLOQUY

With Christ, renewing your resolution to follow the King, Our Lord and Saviour Jesus Christ. Say to Him:

Never permit me to be separated from Thee!

And beg of Him the gift of perseverance.

THE THREE WISE MEN

II

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. The Magi go to Bethlehem, and adore Christ, offering Him presents.
2. See in imagination the road leading to the place where Christ is.
3. Ask that the love of Jesus may lead you to offer yourself wholly to Him.

A—The Persons

See the Magi coming towards Bethlehem, led by the Star.

They are filled with an immense spiritual joy: *And seeing the star they rejoiced with exceeding great joy.* (Matt. ii. 10.) Such a joy as this could not be found in Herod's Court.

Carefully examine your interior joy—for *the wisdom of this world is foolishness with God* (I Cor. iii. 19)—so all consolation that comes from the rebellion of the flesh—or the senses—or self-love—or love of the world, is folly—the folly that *is joy to the fool.* (Prov. xv. 21.)

Have a great horror of this foolish joy—yearn after the joy brought to the Magi by the star—and announced by the Angels to the Shepherds.

B—Things Said

Listen to the words of the Magi as they go to Bethlehem.

Doubtless they encouraged one another by these

words, or others like them: *Come, let us praise the Lord with joy: let us joyfully sing to God our Saviour! . . . Come, let us adore and fall down and weep before the Lord that made us!* (Ps. xciv. 1, 6.)

Say this Psalm with the like sentiments.

Confess your languor in reciting the Divine praises —Quit the worldly court of Herod and—by devout discourses and Psalms excite yourself to adore Christ in Bethlehem.

C—Things Done

Entering into the house, they found the Child with Mary His Mother . . . and opening their treasures, they offered Him gifts; gold, frankincense and myrrh. (Matt. ii. 11.)

This is what belongs to the *Kingdom of Christ*—all those who desire to attach themselves more closely to this Divine Saviour will make Him offers of still greater value.

How do you offer to God the gold of poverty—the myrrh of chastity—and the incense of obedience?

Prostrate yourself, then, and adore Christ—offer yourself entirely—with all you are—as a holocaust to Him—*Who for us men and for our salvation descended from heaven, and was Incarnate by the Holy Ghost of the Virgin Mary—and was made man.*

COLLOQUY

With Christ adored by the Magi—Renew in your soul the memory of the things which belong to the

Kingdom of Christ—and beg an abundant grace that you may carry them out.

THE THREE WISE MEN

III

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. *And having received an answer in sleep that they should not return to Herod, they went back another way into their country* (Matt. 2.12).
2. Behold this other road travelled by the Magi.
3. Beg for the gifts and the graces received from Christ by the Magi.

A—The Persons

Consider the Magi returning by another road.

Contemplate them adorned with the three Theological Virtues—as well as other virtues—together with the Gifts and Fruits of the Holy Ghost—For Christ never allows Himself to be outdone in generosity.

If you do not find yourself enriched with these graces in the same abundance—it is because you are less generous with God.

Remember that the more liberal a man shows himself towards His Sovereign Majesty, he will find God in the same proportion more liberal towards him—and be daily more fit to receive in greater abundance His graces and spiritual gifts—Make, then, your generosity towards God, as much as possible, like His generosity towards you.

B—Things Said

Listen to the words of the Magi on their return to their homes.

Observe that they do not shut up in their hearts what they have seen and heard—but—with an apostolic zeal—proclaim the good tidings in the East.

Examine whether—in the measure of your vocation—you have this holy zeal.

Take the resolution of following the advice of St. Paul: *I therefore, a prisoner in the Lord, beseech you—that you walk worthy of the vocation in which you are called.* (Ephes. iv. 1.)

C—Things Done

Having received an answer in sleep that they should not return to Herod . . . (Matt. ii. 12).

Observe the Providence of God and the care He takes of His own.

Acknowledge how wrong you are to be timid—and distrustful.

Make an act of faith and confidence—Holy Writ is full of such sentiments.

COLLOQUY

With Christ, begging of Him the grace that you may devote yourself entirely to Him—with a great confidence in His generous care of you.

THE PURIFICATION

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. *They carry Him to Jerusalem to present Him to the Lord—as the firstborn, offering for Him a pair of turtle doves or two young pigeons* (Luke ii. 22).
2. Imagine the Temple building.
3. Beg the grace that you may be more and more inflamed with the desire of imitating Jesus and Mary.

A—The Persons

Behold the Blessed Virgin and St. Joseph carrying Him to Jerusalem.

The law did not relate to the Child Jesus, for He was the Master of the Law—and the Blessed Virgin, being all pure, had not contracted any natural or legal uncleanness in the Conception and Birth of

Jesus—They nevertheless behaved as if they were bound to the observance of the law.

You, who are impure—and who are obliged for so many reasons to observe the Commandments of God and of the Church—as well as the duties of your state of life—act as if you were under no such obligation.

Confess that this comes from your pride—or self-love—and love of the world—Humble yourself before God—and even before men—*I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.* (Ps. lxxxiii. 11.)

Make your conduct prove this.

B—Things Said

Think on the words said by Our Lady, when she offered her Son to the Priest.

Cornelius à Lapide thinks she may have said: "O Eternal Father, behold Thy Son—Who, to obey Thy adorable Will, has become Man in my womb for the salvation of mankind—I give Him back—and offer Him to Thee—so that Thou mayest do with Him—and with me that which is well pleasing to Thee—and that through Him Thou mayest ransom the world." And so saying, adds the same pious commentator, she offered Jesus to the Priest as the representative of God, and then ransomed Him by paying five sickels, according to the ordinance of the law.

Learn to offer to God—with the same perfect in-

tention—your whole being—and all that belongs to you.

Make these sentiments of Our Lady your own, when you say: "Eternal Lord of all things—I make my oblation with Thy favor and help—in presence of Thy infinite Goodness—and in presence of Thy glorious Mother—and of all the Saints of the heavenly Court—that I want and desire—and it is my deliberate determination—if only it be for Thy greater service and praise—to imitate Thee—in bearing all injuries—and all censure—and all poverty of spirit—and actual poverty, too, if Thy most Holy Majesty wants to choose and receive me to such life and state.

C—Things Done

According to the Law, they offered *a pair of turtle doves or two young pigeons.* (Luke ii. 24.)

Observe: Jesus and Mary here profess their condition of poverty—For the rich had to offer a lamb as a holocaust.

If you desire to follow Christ closely, you must not only be indifferent towards poverty and riches—but you must, moreover, choose poverty—provided it procures a greater glory to God—Imitate Jesus in this way—and renew the resolutions you made on this point in the *Kingdom of Christ.*

COLLOQUY

With Christ your King—offering yourself without reserve to follow Him:

THE PURIFICATION

II

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. Simeon takes the Child Jesus in His arms, saying: *"Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace!"* Luke ii. 29).
2. Represent to yourself the Temple buildings.
3. Beg the grace to embrace and love Jesus, after the example of Simeon.

A—The Persons

Imagine you see Simeon entering the Temple.

It is said of this holy man: *And behold there was a man in Jerusalem named Simeon and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in Him.* (Luke ii. 25.)

Compare your justice—your fear of the Lord—your hope of future glory—the Gifts and the Fruits of the Holy Ghost in you—with the justice and the other virtues of Simeon.

Acknowledge how far you are from having these virtues—Yearn after the Holy Ghost—and take the resolution to meditate often on each one of His Gifts and Fruits—and to beg them of God.

B—Things Said

Simeon, having the Child Jesus in His arms, exclaims: *"Now Thou dost dismiss Thy servant, Oh Lord, in peace!"*—and he said to Mary His Mother: *"Behold this Child is set for a sign which shall be contradicted"*—and to the Blessed Mother he prophesied: *"And Thine own soul a sword shall pierce."* (Luke ii. 34, 35.)

Draw from this Canticle of Simeon the love of Jesus Christ—*the Desire of the everlasting hills* (Gen. xlix. 26)—and learn from the words spoken to Our Lady that you must be prepared to suffer, if you wish to imitate your Divine Model.

See whether you have been constant in your resolve to follow Christ in bearing injuries and ignominies.

When you possess Jesus in Holy Communion, repeat this Canticle of Simeon—and renew your resolve of imitating your Saviour in bearing injuries and ignominies.

C—Things Done

Simeon *came by the Spirit into the Temple.* (Luke ii. 27.)

Remark that the Apostle gives you precisely this counsel: *Walk in the spirit.* (Gal. v. 16.)

If the desires of the flesh still dominate over you, it is a sign that you do not walk according to the spirit.

Imitate Simeon and walk according to the spirit—Do all under that inspiration—Guard against the desires of the flesh—avoiding not only *fornication, uncleanness, immodesty, luxury,* but also *enmities, contentions, emulations, wraths, quarrels, dissensions,* etc.—for the Apostle places all these things among the *works of the flesh.* (Gal. v. 19, 20.)

COLLOQUY

With Christ, begging of Him the grace to love Him with your whole heart—to imitate Him in bearing injuries and ignominies—and to overcome and crush out all the desires of the flesh.

THE PURIFICATION

III

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. *Anna coming in, confessed to the Lord; and spoke of Him to all that looked for the redemption of Israel* (Luke ii. 38).
2. See the Temple, into which Anna enters.
3. Beg the grace that the consideration of what was done by Anna may increase your love of Jesus Christ.

A—The Persons

Consider Anna, the prophetess, daughter of Phanuel of the tribe of Asher.

She had lived with her husband seven years from her virginity, and she was a widow until four score and four years. (Luke ii. 36, 37.) Her chaste life as a virgin, a wife and a widow are praised.

How have you fought against the rebellion of the flesh?—that enemy which lays snares for chastity.

Love Jesus—Who desires to be loved with a chaste love—Invoke the Holy Ghost, begging Continency and Chastity, the two last of His Fruits.

B—Things Said

Anna *confessed to the Lord, and spoke of Him to all.* (Luke ii. 38.)

Observe the order—first, to speak to God in prayer—and second, to speak to others of Him.

You are unfit to speak to others of God, if you have not beforehand exercised yourself well in prayer.

Resolve with Holy David: *I will give praise to Thee, O Lord with my whole heart.* Then, after having made with your whole heart your meditations and spiritual exercises, you may add: *I will relate all Thy wonders.* (Ps. ix. 1.)

C—Things Done

Anna *departed not from the temple, by fasting and prayers serving God night and day.* (Luke ii. 37.)

Prayer is good with fasting (Tob. xii. 8)—It was for this reason that, later on, Jesus Christ—while giving Himself to prayer—fasted forty days—and because it is said in the Book of Tobias that alms joined to prayer and fasting is good—Jesus also gave alms by doing then corporal and spiritual works of mercy.

The apostolic life consists in watching night and day in prayer and spiritual exercises—by observing the *Rules for Temperance*—and by conquering the rebellion of the senses—especially of the sense of taste—by the practice of penance at meals—and by performing towards your neighbor the corporal and spiritual works of mercy.

Resolve to observe all this with the greatest care.

COLLOQUY

With Our Lord Jesus Christ presented in the Temple, begging Him to give you—as He gave to Anna—the grace of prayer—and then zeal in speaking well to others about divine things.

THE FLIGHT INTO EGYPT

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. Herod, wishing to kill Jesus, massacres the Innocents. St. Joseph, warned by the Angel, flies into Egypt.

2. See the length, as well as the other circumstances of the road leading to Egypt.

3. Beg the grace to draw from this mystery courage to follow Jesus with generosity in the midst of adversities.

A—The Persons

Consider the household of Herod, and from them turn your eyes towards that of Christ.

You will find Herod and his company conquered by the rebellion of the flesh—and the senses—self-love—and love of the world—Contemplate, on the other hand, Jesus Christ—These perverse enemies are far from Him—In their stead is the Spirit of God, foretold by the Prophet Isaias: *And the spirit of the Lord shall rest upon Him, the spirit of wisdom and of understanding* (Is. xc. 2)—and Mary and Joseph participate in this spirit.

Examine whether you do not, in some measure, belong to Herod's Court.

Detest that court—Hold in abhorrence the wretched slavery of the flesh—the senses—self-love—and love of the world—under which it lies—Attach yourself to the household of Christ and follow Him with your whole heart—*For the spirit of wisdom is benevolent.* (Wisd. i. 6.)

B—Things Said

Listen to what they say in Herod's Court, where

the death of Jesus is discussed—Listen to the discourses held around Jesus, which turn upon God and His praise.

Those about Herod and those about Christ, being led by contrary spirits, their conversation and their designs are quite opposite to one another.

Examine your designs and your conversations, to discover by what spirit you are led.

Beg Christ to make you a sharer of His Spirit—and to enlighten you that you may well understand *the Rules for the Discernment of Spirits.*

C—Things Done

Then Herod *sending, killed all the men children* (Matt. ii. 16) while God warned St. Joseph by an Angel: *Arise and take the Child and His Mother and fly into Egypt.* (Matt. ii. 13.)

How truly the Royal Prophet said: *The Lord bringeth to nought the counsels of nations, and He rejecteth the devices of peoples, and casteth away the counsels of princes. But the counsel of the Lord standeth for ever!* (Ps. xxxii. 10, 11.)

Ponder on your folly and want of spirit, you who fear to follow so powerful a King—Lay stress upon those words: Eternal Lord of all things, I make my offering, etc.

COLLOQUY

Beg the grace to follow the King closely and be generous in bearing for Him things repugnant to nature.

THE FLIGHT INTO EGYPT

II

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. *Joseph arose and took the Child and His Mother by night, and retired into Egypt* (Matt. ii. 14).
2. Represent to your mind the road leading into Egypt.
3. Beg the grace to draw from this mystery the spirit of indifference and obedience.

A—The Persons

Consider the interior dispositions of Mary and Joseph when the order to fly was given to them.

That which specially shines forth in them is the greatest indifference towards created things—their own country and other lands—the discomforts of the road and the sweets of repose. Hence came the peace and joy of their souls.

By the light of their example, see how you stand as regards indifference.

Suffer yourself to be carried and ruled by Divine Providence in your Superiors as if you were a dead body, or like an old man's staff.

Do this if you want to enjoy interior peace.

B—Things Said

What were the words of Mary and Joseph when they heard this command?

St. Joseph may have promptly exclaimed with Isaias: *"Lo! here am I: send me!"* (Is. vi. 8)—and Mary, hearing the command from the mouth of St. Joseph, would have said again: *"Behold the handmaid of the Lord: be it done to me according to Thy word."* (Luke i. 38.)

The example of Mary and Joseph, saying these words or others like them, teaches you how you must respond to the orders of your Superiors.

Resolve to praise the orders of God conveyed to you through your Superiors—even when they command things hard and repugnant to nature.

C—Things Done

And Joseph *arose and took the Child and His Mother by night and retired into Egypt.* (Matt. ii. 14.)

This obedience was perfect in every point, both as to time—and as to all other circumstances.

Compare your obedience with this.

Deplore your tardy and imperfect obedience—Ponder the treasures contained in that virtue.

COLLOQUY

With Christ flying into Egypt, and beg most humbly for the grace of indifference—from which springs perfect obedience.

THE FLIGHT INTO EGYPT

III

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. St. Joseph is in Egypt *till the death of Herod* (Matt. ii. 14).
2. See the land of Egypt where Jesus is.
3. Beg of Jesus the grace to profit by His stay in Egypt.

A—The Persons

Consider the inhabitants of Egypt, and contemplate Jesus, with Mary and Joseph, living in that country.

Admire these three holy persons—shining as stars in the darkness of superstition to which that people was given up. Christ shines there as the *true light which shineth in darkness, and the darkness did not comprehend it.* (John i. 5.)

So act as to be of those of whom the Gospel speaks in the same chapter: *But as many as received Him, He gave them power to be made the sons of God, to them that believe in His Name.* (John i. 12.)

Make a sincere act of faith: *"Indeed, Thou art the*

Son of God!" (Matt. xiv. 33)—Then make an act of Charity—that you *should be called and should be the sons of God.* (I John iii. 1.)

B—Things Said

Listen to what these persons say.

Of the Egyptians you may say: *They have spoken vain things every one to his neighbor; with deceitful lips and with a double heart have they spoken* (Ps. xi. 3)—and of Mary and Joseph, on the contrary: *My mouth shall speak the praise of the Lord.* (Ps. cxliv. 21.)

See whether your talk is like that of the Egyptians—turning away from the end of your creation.

Renew your resolution in the *Foundation*—and direct all your words towards your last end—*Oh Lord, Thou wilt open my lips, and my mouth shall declare Thy praise!* (Ps. l. 17.)

C—Things Done

And he was there until the death of Herod. (Matt. ii. 14.)

Note the perseverance of Mary and Joseph under the inspiration of Christ—in carrying out the Divine Commands.

All that God requires of you, by the dispositions of His adorable Providence—or by your Superiors—is to be done not only with great speed and spiritual joy—but also with perseverance.

Resolve to practise obedience with perseverance—and the greatest possible perfection.

COLLOQUY

With Christ, Who from His Infancy gave you the example of that obedience which He practised *unto death: even to the death of the Cross.* (Phil. ii. 8.) Beg of Him the grace to follow Him very closely in this.

THE RETURN FROM EGYPT

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. Joseph is warned by the Angel to return into the land of Israel.
2. Represent to yourself the place where Joseph receives this warning, and the road by which he is to return.
3. Beg of God to grant you by means of this mystery a sincere love for Our Blessed Lady and St. Joseph, that you may honor ever more and more, in this way, your Divine Saviour Jesus Christ in His Mother and in His foster-father.

A—The Persons

Contemplate Mary and Joseph, and consider the graces they received from Jesus Christ.

Observe in them three Fruits of the Holy Ghost: Peace free from anxiety—Patience in exile—and Longanimity which was never wearied in a stay of uncertain duration: *"And be there until I shall tell thee."* (Matt. ii. 13.)

Examine yourself upon these three Fruits of the Holy Ghost.

Ask for these Fruits with great humility:

O Thou, of comforters the best!
O Thou, the soul's delightful quest!
The Pilgrim's sweet relief!
Far from us drive the foe we dread,
And grant us Thy true peace instead!

B—Things Said

The Angel said to Joseph: *"Arise and take the Child and His Mother."* (Matt. ii. 20.)

The Angel never calls Joseph his father, nor Jesus his Son—so that you may know that the Blessed Virgin is the Mother and that Jesus had no father according to the flesh—Hence the Blessed Virgin has a dignity never accorded to any other.

Examine whether you have a tender love—and a great veneration—for that Virgin Mother—For this is a sign of predestination—All holy souls have honored Jesus Christ in His Mother—This devotion distinguishes the true Children of God from heretics.

Every day, in saying the Rosary, the Divine Office, etc., say with special devotion *Hail Mary,* etc., and *Holy Mary Mother of God,* etc.

C—Things Done

Seek the reason why the Angel appears twice to St. Joseph and not to the Blessed Virgin.

It was because Joseph was chosen by God to be the Foster-Father of the Child Jesus—and to serve Him and His blessed Mother—above all in these painful circumstances—It is in this that the great happiness and the incomparable dignity of St. Joseph appear.

Your duty also—since you were created for that end—is to serve Jesus Christ—both in Himself and in the person of His Mother—It is through this means that you will obtain happiness and eternal salvation.

Congratulate St. Joseph—Yearn after a happiness like His—When you have Christ within you in the Blessed Eucharist, penetrate yourself with the sentiments you would have had, if you had been to Egypt —and along the road—with St. Joseph.

COLLOQUY

With St. Joseph—the Blessed Virgin—Our Lord Jesus Christ—and God the Father—beseeching from them the grace to serve Our Divine Saviour worthily —For no man who makes use of good sense can hesitate to offer himself unreservedly to all labor and work in His service.

THE RETURN FROM EGYPT

II

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. Joseph *arose and took the Child and His Mother and came into the land of Israel* (Matt. ii. 21).
2. Behold Egypt, and the road leading to Israel.
3. Beg the grace of being strengthened still more in your resolution to imitate Jesus Christ.

A—The Persons

Behold the Holy Family prepared for the return from Egypt.

Jesus and His family left to the Egyptians so high an idea of the true religion—and so salutary a memory of their holy life—that Egypt became later on a paradise—where innumerable solitaries served the true God.

Thus ought you by your good works to accomplish what is written: *Now thanks be to God . . . Who manifesteth the odor of His knowledge by us in every place. For we are the good odor of Christ.* (II Cor. ii. 14, 15.)

To this you must apply yourself with holy emula-

tion—Wherever you go, strive to leave examples of virtue, to the edification of your neighbor.

B—Things Said

Listen to the Angel speaking to St. Joseph: *Go into the land of Israel. For they are dead that sought the life of the Child.* (Matt. ii. 20.)

Admire the Providence of God, *which reacheth from end to end mightily, and ordereth all things sweetly.* (Wisd. viii. 1.) It does not disturb the course of human events—It leaves to Herod the power of his own free will—Notwithstanding, It accomplishes Its Will—and every where attains Its ends.

Learn to commit yourself in all things to the arms of Divine Providence.

Throw yourself entirely into the arms of God: *There is no counsel against the Lord.* (Prov. xxi. 30.) *Why have the Gentiles raged!* (Ps. ii. 1.)

C—Things Done

Joseph *arose and took the Child and His Mother and came into the land of Israel.* (Matt. ii. 21.)

Ponder the fatigues and hardships of the journey to and from Egypt.

If you wish to follow your King—you must, like Him, work during the day—watch at night—and share in all His fatigues.

Repeat with your whole heart your offering: *"O Eternal Lord of all things,"* etc.

COLLOQUY

Determine to be like your King and beg to follow Him closely under injury and opprobrium.

THE RETURN FROM EGYPT

III

KINDRED THOUGHT

You must serve Jesus Christ with all the more ardor the more incredible are His goodness and love towards you.

PRELUDES

1. Joseph *hearing that Archelaus reigned in Judea in the room of Herod his father . . . retired into the quarters of Galilee* (Matt. ii. 22).
2. Represent to your mind the road leading from Egypt into Israel, and to Nazareth.
3. Beg the grace to imitate the virtues which were practised in this event and during this journey.

A—The Persons

Consider the virtues shining forth during the journey in the persons of Joseph and Mary, as by turns they carry the Infant Jesus in their arms.

Observe that charity—with all its characteristics as described by St. Paul—was above all remarkable in them: *Charity is patient—is kind. . . .* (I Cor. xiii. iv.)

Examine whether your charity has these qualities.

Acknowledge that you are far from having such perfect charity—Look upon the words of the Apostle as addressed to you: *"The Lord direct your hearts in the charity of God and the patience of Christ"* (II Thess. iii. 5)—or pray to God with the Church: *"May the Lord direct our hearts and our bodies in the charity of God and the patience of Jesus Christ."*

B—Things Said

Listen to Mary and Joseph speaking together during this journey.

They may have said these or similar words: *"We have not here a lasting city, but we seek one that is to come."* (Heb. xiii. 14.)

You also must remember those words of St. Peter: *"Dearly beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul."* (I Pet. ii. 11.)

Humble yourself that so many carnal desires—*which war against the soul*—come into your mind—for you are *a stranger and a pilgrim* upon this earth—Keep down this rebellion—so that you may follow Christ—Say to Him: *Thy justifications were the subject of my song in the place of my pilgrimage.* (Ps. cxviii. 54.)

C—Things Done

Joseph *hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither, and being warned in sleep retired into the*

quarters of Galilee, and coming he dwelt in a city called Nazareth. (Matt. ii. 22.)

Joseph had before his eyes those words of Ecclesiasticus: *Resist not against the face of the mighty, and do not strive against the stream of the river.* (Ecclus. iv. 32.) But in this case he took refuge with God, according to those words: *In all thy ways think on Him and He will direct thy steps.* (Prov. iii. 6.) It was thus that the Lord directed the steps of St. Joseph to Nazareth.

You also, when in uncertainty, take refuge with God.

Make an act of hope and confidence in God that He will direct your steps also, if you have recourse to Him—and if you pray to Him—*"But as we know not what to do, we can only turn our eyes to Thee!"* (II Paral. xx. 12).

COLLOQUY

With Christ, the Lord of all things—begging of Him the grace to banish all fear—and imploring with great confidence the gift of Counsel in all your difficulties.

OUR LORD'S LIFE FROM TWELVE TO THIRTY YEARS OF AGE

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. *He went down with them and came to Nazareth: and was subject to them* (Luke ii. 51).
2. Represent to yourself the house where Christ dwelt in Nazareth.
3. Beg the grace to do all that is required by the Law and by the orders of your Superiors, after the example of Jesus Christ.

A—The Persons

Behold the adorable Person of Jesus Christ twelve years old and living with His Mother and his Foster-Father.

Contemplate His eyes—His movements—His manners—His whole exterior—Examine His interior sentiments—He was entirely occupied in pleasing, serving and obeying Mary His mother and St. Joseph.

Do you desire—instructed by this example—to follow Jesus Christ?—Then you also must attach

yourself entirely to obedience to your Superiors—with inward reverence—and love.

Long for perfect obedience, in order to be like Christ—acknowledging the Superior—whoever he be—in the place of Christ our Lord—and attending to the mere sign of the Superior's will—without any express command.

B—Things Said

Listen to Jesus speaking as He performs these acts of cheerful obedience.

By His words—and actions—He inculcates the precept: *"Honor thy father and thy mother"* (Deut. v. 16)—and that other: *"Obey your prelates and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy and not with grief. For this is not expedient for you."* (Heb. xiii. 17.)

You have here a light by which to examine yourself.

Excite yourself to sentiments of love towards Christ—for the great goodness with which He has deigned to give you so sweet an example of obedience—Give Him thanks—and strive to imitate Him.

C—Things Done

And He was subject to them. (Luke ii. 51.)

Contemplate Jesus Christ, Who not only by His words exhorts you to obedience—but moreover induces you to obey by practising obedience Himself—

How entirely—readily—and earnestly—He executes —from morning till night—all that Mary and Joseph —by the simplest sign—show would be pleasing to them.

It is by this light that you must examine your acts of obedience.

How happy, how blessed is the soul which practises obedience thus—Strive by every means to acquire this virtue.

COLLOQUY

With Christ, beseeching Him very humbly to grant you the grace of perfect obedience.

OUR LORD'S LIFE FROM TWELVE TO THIRTY YEARS OF AGE

II

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. *Jesus advanced in wisdom and age and grace* (Luke ii. 52).
2. Represent to your mind the house of Nazareth.
3. Beg the grace that the study of the Life of Jesus in His parents' house may increase your love of Him.

A—The Persons

Behold Jesus growing in age—now at the age of fifteen years—twenty years—and more.

Contemplate Him at all these different ages—*He was beautiful above the sons of men.* (Ps. xliv. 3.) This beauty chiefly came from His interior: *For in Him dwelleth all the fulness of the Godhead corporally.* (Col. ii. 9.)

Be assured, you can love nothing so justly as this King—so beautiful—so lovable.

Pour out your whole soul in acts of love to such a King—Dwell with Him, like Mary and Joseph—Never separate yourself from Him—for His *conversation hath no bitterness,* nor His *company any tediousness, but joy and gladness.* (Wisd. viii. 16.)

B—Things Said

Jesus advanced in age and grace.

It was said of Him: *Grace is poured abroad on Thy lips* (Ps. xliv. 3)—that is, in Thy words and Thy conversation—Hence the blessedness and joy of living with Him.

Confirm your resolution of loving Jesus above all.

Give yourself up to the sentiments of love with which your King inspires you—*If any man love not our Lord Jesus Christ, let him be anathema!* (I Cor. xvi. 22.)

C—Things Done

Jesus advanced in wisdom.

Jesus Christ is incarnate Wisdom—that wisdom which shines forth in all His works—it is written: *There is . . . inexhaustible riches in the works of His hands.* (Wisd. viii. 18.)

Examine your works and see if wisdom is in them—the wisdom which consists in attending to the end of your creation.

Beg this wisdom in your actions—Say to God: *Give me Wisdom, that sitteth by Thy throne . . . that she may be with me and may labor with me, that I may know what is acceptable with Thee.* (Wisd. ix. 4, 10.)

COLLOQUY

With Christ, acknowledging and confessing your falling away—and begging that this mystery may procure you the grace to love Him more ardently—and to serve Him more zealously.

OUR LORD'S LIFE FROM TWELVE TO THIRTY YEARS OF AGE

III

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. *Is not this the Carpenter?* St. Mark vi. 3)—from

these words it would appear that Our Lord exercised the profession of a carpenter.

2. Represent to yourself the house in which Our Lord worked.

3. Beg the grace to imitate your King in His conduct and His actions.

A—The Persons

Turn the eyes of your mind again towards Jesus in His Mother's house.

Contemplate Him as He is described in the book of Wisdom . . . *Holy, one, manifold, subtle, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent, gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits* . . . (Wisd. vii. 22, 23).

Compare these various traits of Our Lord's character with your own.

Conceive a lively sorrow, seeing such a great difference between Jesus Christ and yourself—Turn to Him—and allow yourself to be consumed in the flames of His love.

B—Things Said

Listen to Jesus saying with the Psalmist: *I am poor and in labors from my youth.* (Ps. lxxxvii. 16.) Contemplate the first part of this text—Observe that, far from blushing at poverty, He openly declares Himself poor—and that, in order to encourage you to practise absolute indifference towards riches and

poverty—so that nothing may draw you away from your end and your salvation.

Conclude that you do not make use of your good sense if you are unmoved by these words of Christ—and if you continue to blush at whatever poverty you may have to suffer.

Renew yourself in these sentiments of indifference, saying: "Eternal Lord of all things—I make my oblation with Thy favor and help—in presence of Thy infinite Goodness—and in presence of Thy glorious Mother—and of all the Saints of the heavenly Court—that I want and desire—and it is my very deliberate determination—if only it be Thy greater service and praise—to imitate Thee—in bearing all injuries—and all censures—and all poverty of spirit—and all actual poverty, too, if Thy most Holy Majesty wants to choose—and receive me to such life and state."

Offer also to suffer the effects of poverty.

C—Things Done

Behold Jesus Christ working as a carpenter—*Is not this the carpenter?* (Mark vi. 3.)

Consider the second part of the above text . . . *and in labors from my youth.* (Ps. lxxxvii. 16.)

Conclude that you are the most spiritless of human beings, you who so detest work—although you are a subject of the King—Who has by word and act said to you—"He who wishes to come with Me must labor with Me."

Shake off—and detest your slothfulness—reani-

mate your courage—and turning away from vain and perishable things—earnestly desire to work—with your King.

Be *poor in this world, but rich in faith and heirs of the Kingdom which God hath promised to them that love him.* (James ii. 5.)

COLLOQUY

With Jesus Christ—exalting His infinite goodness—of which the Scripture says: *You know the grace of Our Lord Jesus Christ, that being rich He became poor for your sakes, that through His poverty you might be rich.* (II Cor. viii. 9.) Thank Him for such great charity—begging of Him the Gifts and Fruits of the Holy Ghost—in order that you may correspond to so much love—so as to serve Him—and attach yourself to Him with more ardor.

JESUS IN THE TEMPLE AT THE AGE OF TWELVE

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. At the age of twelve Our Lord Jesus Christ goes from Nazareth to Jerusalem.

2. Bring before your imagination the road He traverses.
3. Beg the grace to imitate Christ by diligently practising the virtue of religion.

A—The Persons

Behold Jesus at the age of twelve going to Jerusalem with the Blessed Virgin and St. Joseph.

Consider in each of these holy persons the spirit and the virtue of religion—which consists in giving to God interior and exterior worship.

See what is your piety—interior as well as exterior.

Aspire to that virtue, for by it you praise and reverence God—a sacred duty—imposed upon you by the very end of your creation—Beg the grace of that virtue—Make the resolution of applying yourself to its practice.

B—Things Said

Listen to Jesus speaking with His Mother and St. Joseph, as they walk along.

You cannot doubt that They spoke much of the virtue of religion, of the homage and worship due to God—They may have said with the Psalmist: *I will worship towards Thy Holy Temple, and I will give glory to Thy Name.* (Ps. cxxxvii. 2.)

Would that all your conversations could be on such a subject!

Regret your useless conversations—Strive henceforth to introduce into them something which may lead to the worship of God.

C—Things Done

And when He was twelve years old, they going up into Jerusalem according to the custom of the feast . . . (Luke ii. 42.)

Jesus Christ was not bound by this law, which commanded men to present themselves thrice a year at the Tabernacle or the Temple, for He was the Master of the Law—He willed, nevertheless, to go, in order to give you the example of obedience in all that relates to the worship of God.

See how—according to your state of life—you obey in this regard.

Thank Jesus for the great goodness and solicitude with which—even for His youth—He has instructed you by His example—Love a Master who loves you so much—and imitate Him.

COLLOQUY

With Christ, begging Him for the grace very faithfully to imitate His spirit of religion.

JESUS IN THE TEMPLE AT THE AGE OF TWELVE

II

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. *The Child Jesus remained in Jerusalem, and His parents knew it not* (Luke ii. 43).

2. Represent to yourself the Temple of Jerusalem, to which Jesus was going.

3. Beg the grace to be able to imitate Christ from your very youth on.

If it is too late to do this, beg God to help you now to make up for time lost by a more perfect imitation.

A—The Persons

Behold Jesus, twelve years old, in Jerusalem without His parents.

He thus inaugurated the state of life which He described later on in these words: *"Every one that hath left . . . father or mother . . . for My name's sake," etc.* (Matt. xix. 29.) In this way He Himself is the example of the second state of life—that of evangelical perfection.

In leaving those near and dear to you, when duty calls you to follow His example—see if you do so with your whole heart and mind.

Confess your weakness in this matter.

B—Things Said

Listen to Christ speaking in that state of separation from His parents.

He exclaims: *My father and my mother have left Me; but the Lord hath taken Me up.* (Ps. xxvi. 10.)

Learn from this that to be abandoned by men and

far from those dear to you is a reason that the Lord should take you up.

Thank Our Lord that He has at times made you worthy of that grace—and beg to be far from those dear to you in heart and mind, when duty requires it—Offer yourself to God that He may take you up.

C—Things Done

Behold Jesus in the Temple *sitting in the midst of the doctors, hearing them and asking them questions.* (Luke ii. 46.)

Jesus, when He was twelve years old—the age when childhood finishes and youth begins—began immediately to fulfil the end for which He had been sent, by making Himself our Teacher—was seated as the Supreme Teacher in the midst—How many years you have lost before beginning to fulfil well the end for which you were created!

Regret the loss of so much precious time—Redeem it by greater zeal in the future—*It is good for a man, when he hath borne the yoke from his youth.* (Lam. iii. 27.)

COLLOQUY

With Christ, begging Him to inspire you by His grace with a holy ardor to blot out the faults of your youth—and to repair the losses you have suffered in the affair of your salvation.

JESUS IN THE TEMPLE AT THE AGE OF TWELVE

III

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. Jesus is found, after three days, in the Temple, sitting in the midst of the Doctors.
2. Represent to yourself the place in the Temple where He is found.
3. Beg the grace to obey Christ calling you to perfection.

A—The Persons

Consider the Blessed Virgin and St. Joseph seeking Jesus with hearts full of anxiety.

They were sorrowful, for, after they had found Him, Our Lady said: *"Thy father and I have sought Thee sorrowing."* (Luke ii. 48.) To be without Jesus is a great sadness—and it can only be dispelled by seeking Him.

Examine the causes of your desolation—and see if you dispose yourself enough for consolation by seeking Jesus, as directed in the *Rules for the Discernment of Spirits.*

Unite your efforts in seeking Jesus with those of the Blessed Virgin and St. Joseph—say with St. Bernard:

Jesus, the very thought of Thee
With sweetness fills my breast!
But sweeter far Thy Face to see,
And in Thy Presence rest!

B—Things Said

And He said unto them: "How is it that you sought Me? Did you not know that I must be about My father's business?" (Luke ii. 49.)

By this earnest question, *"Did you not know,"* Jesus wishes to impress upon you—as an evident truth—that you must leave parents and kindred, etc., in order to obey the call of God.

This takes you back to the *Foundation*—reminding you to give up created things, when they are an obstacle to your end.

Thank God that He has called you to perfection—but be ashamed if, after having given up great things for love of Him, you often neglect His service for paltry things.

C—Things Done

They found Him in the Temple. (Luke ii. 64.)

Learn from this that you find Christ in the Temple—in prayer—and in spiritual exercises.

This is according to what you are taught by St. Ignatius, that you must persevere in prayer, etc., as long as you are in desolation.

Resolve to devote each day a specified time to spiritual things—with all possible care in Our Lord—so that you may find Christ.

COLLOQUY

With Christ, so that you may make real progress in perfection—that you may find Him—and keep Him—in the spiritual exercises of each day.

TWO STANDARDS

KINDRED THOUGHT

As soon as you awake, recall to mind the Contemplation you are to make, desiring to know better the Eternal Word Incarnate, in order that you may the better serve Him and imitate Him.

PRELUDES

1. Christ calls and desires all under His banner: Lucifer on the contrary under his.
2. See a vast plain of all the region around Jerusalem, in which is the Supreme Leader of all the good, Christ Our Lord. Imagine another plain in the country of Babylon, in which is Lucifer, the chief of the wicked.
3. Ask for knowledge of the deceits of the wicked chieftain, and for help to guard against them; and for knowledge of the true life which our Sovereign and true Leader points out, and for grace to imitate Him.

Part I

A—The Chief of the Enemy

Imagine the chieftain of all the enemy seated in

that great plain of Babylon—as on a lofty throne of fire and smoke—in aspect horrible and fearful.

B—His Emissaries

How he summons together innumerable devils—how he disperses them, some to one city, some to another—and so on throughout the whole world, not omitting any provinces, places, or states of life, or any persons whatsoever.

C—His Address

Consider the address which he makes, and how he warns them to lay snares and chains—telling them how they are first to tempt men to covert riches (as he is wont to do in most cases)—so that they may more easily come to the vain honor of the world—and then to unbounded pride—So that the first step is riches, the second, honor, and the third, pride—and from these three steps he leads them to all other vices.

Part II

In the same way, on the other hand, we are to consider the Sovereign and true Leader, Christ, Our Lord.

A—Christ

Christ Our Lord, in aspect fair and winning—takes His station in a great plain of the country near Jerusalem—in a lowly spot.

B—His Ambassadors

The Lord of the whole world chooses out so many persons—Apostles, disciples, etc.—and sends them throughout the whole world, diffusing His sacred doctrine—through all states and conditions of persons.

C—His Instructions to Them

Consider the address which Christ Our Lord makes to all His servants and friends, whom He sends on this expedition—He recommends them to desire to help all—by guiding them first to the highest degree of poverty of spirit—and even to actual poverty, if it please His Divine Majesty, and He should choose to elect them to it—by leading them, secondly, to a desire of reproaches and contempt—because from these two humility results—So that there are three steps: the first, poverty opposed to riches—the second, reproaches and contempt opposed to worldly honor—the third, humility opposed to pride—and from these three steps they are to conduct men to all other virtues.

COLLOQUY

I

To our Lady, to obtain for you grace from her Son and Lord that you may be received under His Standard—And first, in the highest degree of poverty of

spirit—and not less in actual, if it please His Divine Majesty, and He should choose to elect and receive you to it—Secondly, in bearing reproaches and insults, the better to imitate Him in these—provided only you can endure them without sin on the part of any person, or displeasure to His Divine Majesty—and after this a *Hail Mary*.

II

To ask the same from the Son, that He may obtain for you this grace from the Father—and then to say a *Soul of Christ*.

III

To ask the same from the Father, that He may grant you this grace—and to say an *Our Father*.

THE THREE CLASSES OF MEN

KINDRED THOUGHT

As soon as you awake, call to mind the Contemplation you are to make—desiring to know better the Eternal Word Incarnate—in order that you may the better serve Him and imitate Him.

PRELUDES

1. The history concerns three classes of men. Each has acquired ten thousand dollars, not purely and as they should for the love of God. They all desire to save their souls, and to find peace in God Our Lord, ridding themselves of the

burden and impediment to this end which they find in their affection to the money acquired.

2. See yourself standing before God Our Lord and all His Saints, that you may desire and know that which is more pleasing to His Divine Goodness.

3. Beg the grace to choose that which is most for the glory of His Divine Majesty, and for the salvation of your soul.

A—The First Class

The First Class would like to shake off the affection which they have for the money required, so as to find God Our Lord in peace, and so as to know how to save their souls—but they take no means even up to the hour of death.

B—The Second Class

The Second Class desire to shake off the affection, but they wish to shake it off in such a way as to remain in possession of what they have gained—so that God must come to what they desire—and they do not determine to leave the money in order to go to God—even although this would be the best state for them.

C—The Third Class

The Third Class wish to shake off the affection, but they wish so to shake it off as to have no desire to retain the money or not—so that they desire only to wish for it or not according as God Our Lord shall give them to wish—and according as it shall seem to them better for the service and praise of

His Divine Majesty—Meanwhile they wish to consider that they have actually left all—striving to wish neither for this nor for any other thing, unless it be only the service of God Our Lord that moves them to this wish—so that the desire of being able the better to serve God Our Lord is what moves them to take or leave the money.

COLLOQUY

I

Beg of Our Lady to obtain for you from her Son and Lord—the grace to be received under His Standard—First, by perfect poverty of spirit—and even actual poverty, if His Divine Majesty pleases and chooses and admits you to that state—Secondly, by suffering contempt and injuries—thereby to imitate Him more perfectly—provided you may suffer them without sin on your neighbor's part, and without the displeasure of His Divine Majesty—Recite the *Hail Mary.*

II

Then pray to Our Lord Jesus Christ to obtain these graces for you from His Father—Say the *Soul of Christ.*

III

Lastly, beg the same grace from God the Father, beseeching Him to grant them to you Himself—then say the *Our Father.*

THE THREE DEGREES OF HUMILITY

KINDRED THOUGHT

As soon as you awake, recall to mind the Contemplation you are to make, desiring to know better the Eternal Word Incarnate—in order that you may the better serve Him and imitate Him.

PRELUDES

1. Christ calls all men to Him under His Standard.
2. Behold the vast plain near Jerusalem where is Jesus Christ, your Divine Chief.
3. Beg the grace thoroughly to know and imitate your Leader.

A—The First Degree

The First Degree of Humility is necessary for salvation—It consists in lowering yourself and humbling yourself as much as you can—so as to obey in all things the law of God Our Lord—That is, even were you to be made king of the universe—or were you to be threatened with death—you would not so much as entertain the thought of transgressing any divine or human commandment that binds under pain of mortal sin.

B—The Second Degree

The Second Degree is more perfect than the First. It consists in the disposition not to wish or desire riches more than poverty—honors more than con-

tempt—a long life more than a short one—provided there result an equal glory to God Our Lord—and an equal advantage for the salvation of your soul—Moreover, neither to gain the whole world—nor to save your own life—ought you to entertain the thought of committing a single venial sin.

C—The Third Degree

The Third Degree is the most perfect—It supposes the two first—and desires, besides—always supposing that the praise and glory of the Divine Majesty would be equal—to imitate Jesus Christ Our Lord more perfectly—and to become more like Him—You should therefore prefer and choose poverty, with Jesus Christ poor, rather than riches—Ignominies with Jesus Christ, loaded with ignominies, rather than honors—You should desire—to be looked upon as senseless—and useless—for love of Jesus Christ—Who first was thus regarded—rather than to be considered wise and prudent by the world.

COLLOQUY

I

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without sin on your neighbor's part—and without the displeasure of His Divine Majesty—Recite the *Hail Mary*.

II

Then pray to Our Lord Jesus Christ to obtain these graces for you from His Father—Say the *Soul of Christ*.

III

Lastly, beg the same grace from God the Father, beseeching Him to grant them to you Himself—then say the *Our Father*.

THE BAPTISM OF CHRIST

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. Christ, taking leave of His Mother, goes to the banks of the Jordan, where John was baptizing, to be baptized by him.
2. Represent to your imagination the house where Jesus takes leave of His Mother, and the road leading to the Jordan.

3. Beg the grace to follow Christ whithersoever He shall call you.

A—The Persons

Behold Christ and His Mother at Nazareth.

What great love Our Lady had for Her Son—for she knew that *in Him dwelleth all the fulness of the Godhead corporally* (Col. ii. 9)—Jesus also supremely loved His Mother—according to His own words in St. John's Gospel: *"If any one love Me he will keep My word, and My Father will love him, and We will come to him, and make Our abode with him."* (John xiv, 23.)

Examine your fraternal charity—does it not rest rather on natural feeling—than on a supernatural one with God as motive?

Fear lest the Supreme Judge find your charity for your neighbor—entirely or partly—destitute of merit —Strive to recognize God in your brethren, as in His image.

B—Things Said

Listen to Jesus bidding His Mother goodbye—in spite of the great love He bore Her—and Her great love of Him—a reciprocal love—which was entirely referred to the praise of the Lord.

It may be that Our Lord said to Her: "The time has come when henceforth *I must be about my Father's business.*" (Luke ii. 49.) He must there-

fore go where His Father sends Him—Our Lady may have answered: *"Behold the handmaid of the Lord, be it done to Me according to Thy word."* (Luke i. 38.)

Compare your indifference with this.

Renew the sentiments of indifference with which you were inspired in the *Foundation.*

C—Things Done

Behold Christ coming down to the Jordan.

The Lord did then what had been commanded to Abraham: *"Go forth out of thy country and from thy kindred."* (Gen. xii. 1.) He did also what He taught later on: *"He that hath left . . . father or mother. . ."* (Matt. xix. 29)—and He kept always His spiritual love for His Mother—for that was in no way an obstacle to His mission.

Examine whether your love for your parents and friends is so spiritual—like that of Jesus—that it in no way hinders your service of God and of souls.

Acknowledge your fault—for you have been sometimes defeated in the battle waged against you in this by your senses—Beg pardon—and resolve to follow in this, and most carefully, the example of Christ.

COLLOQUY

Beg for the grace to accomplish—after the example of Christ—and in the most perfect manner—the duties of your vocation and mission.

THE BAPTISM OF CHRIST

II

KINDRED THOUGHT

Desire to know more intimately the Incarnate Word that you may better serve and imitate Him.

PRELUDES

1. Jesus is baptized by St. John: *But John stayed Him, saying: "I ought to be baptized by Thee" . . . . and Jesus answering said to Him: "Suffer it to be so now. For so it becometh us to fulfill all justice." Then He suffered Him* (Matt. iii. 14, 15).
2. See the place of the Baptism on the banks of the Jordan.
3. Beg the grace to love and follow Christ not only *in word nor in tongue, but in deed and in truth* (I John iii. 18).

A—The Persons

Behold Jesus Christ on the banks of the Jordan in the midst of those who had come to be baptized by St. John.

Consider our Saviour—beautiful and full of grace—in the most humble place, in the midst of those sinners.

Do you avoid a humble place?—How cold your love has been for so amiable a King!

Humble yourself and acknowledge your pride and lukewarmness. Excite within you the desire of not

only knowing—but also imitating the modesty of Christ.

B—Things Said

Listen to the words Christ spoke to St. John when he refused to baptize Him on account of his own unworthiness: *"Suffer it to be so now, for so it becometh us to fulfil all justice."* (Matt. iii. 15.)

That is to say, all justice is fulfilled by poverty and humility—because these degrees of perfection bring with them at once all other virtues.

Thus you lack many virtues—and you do not fulfil all justice—because you have not poverty—and contempt of yourself—and humility.

Renew within yourself the desires for these three degrees of perfection excited in your soul by the *Two Standards.*

C—Things Done

Then he suffered Him. And Jesus being baptized, forthwith came out of the water. (Matt. iii. 15, 16.)

Observe, Christ at once did what He had said—and He was forthwith baptized.

Are you of those who speak of poverty and of self-humiliation? Then why during your whole life do you take no pains to acquire these virtues—and therefore never attain to the effects of poverty and self-humiliation?

Make every effort to place yourself with the *Third Class*—and desire seriously to feel some of the effects of poverty and self-humiliation.

COLLOQUY

Beg of Christ Our Lord the grace of being like Him in bearing poverty, injuries and opprobrium—and if you feel a repugnance to this, insist.

THE BAPTISM OF CHRIST

III

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. The Holy Spirit descends upon Our Lord after His Baptism.
2. See the place of Our Lord's baptism, and the heavens opened.
3. Beg the grace to imitate Christ very perfectly, so that you may finally enter with Him into eternal glory.

A—The Persons

And Jesus being baptized, forthwith came out of the water: and lo! the heavens were opened to Him. (Matt. iii. 16.)

The heavens being opened, contemplate the Blessed—and God Himself—looking with joy and complacency upon Christ in that act of humility—

by which He fulfilled all justice—*The eyes of the Lord are upon the Just.* (Ps. xxxiii. 16.)

You turn away from you the beneficent Eyes of God by your want of humility.

Desire that the eyes of the Blessed also may look upon you with benevolence—and that you may say to God with the Psalmist: *Thou hast regarded my humility.* (Ps. xxx. 8.)

B—Things Said

And behold a voice from heaven saying: *"This is My beloved Son, in Whom I am well pleased."* (Matt. iii. 17.)

This voice testifies that Christ is the Son of God—Consequently, He is the King to whom all Christian princes and people owe respect and obedience.

How have you hitherto honored and served this Divine King?

Excite within yourself sentiments of pure and perfect love for this amiable King—Treat Him with the reverence due to Him and devote yourself entirely to His adorable Person.

C—Things Done

And lo! the heavens were opened to Him, and he saw the Spirit of God descending as a dove and coming upon Him. (Matt. iii. 16.)

When Christ humbles Himself on earth in the midst of sinners, He is exalted by heaven—It not only looks upon Him, and speaks to Him—but it

even works miracles in His favor—the Spirit of God descending upon Him in the form of a dove.

You are therefore foolish to wish to exalt yourself by means of riches and honors—under the standard of the devil—for *whosoever shall exalt himself shall be humbled.* (Matt. xxiii. 12.)

Hold in abhorrence the vain and false exaltation of the world—Confess your folly—in having sometimes rejoiced in this smoke of honor—Imitate henceforth Christ humble.

COLLOQUY

I

Ask of Our Lady to obtain for you from her Son and Lord the grace of being received under His Standard:

1. By perfect poverty of spirit—and even by actual poverty, if His Divine Majesty so please—and deigns to choose you and admit you to that state.

2. In suffering contempt and injuries—thereby the more perfectly to imitate Him—provided you may suffer these things without sin on the part of your neighbor—and without any displeasure of His Divine Majesty—Say the *Hail Mary.*

II

Then pray to Our Lord Jesus Christ that He would obtain these graces for you from His Father—Say the *Soul of Christ.*

III

Finally ask the same graces of God the Father beseeching Him to grant them to you Himself—Then say the *Our Father*.

THE TEMPTATION OF CHRIST

I

KINDRED THOUGHT

The desire of attaching yourself more and more to Christ.

PRELUDES

1. After His Baptism, Christ goes into the Desert, where He fasts for forty days and forty nights.
2. Behold the place in the Desert.
3. Beg the grace to imitate Christ in His love of solitude, and in His victory over gluttony.

A—The Persons

Turn the eyes of your mind on Christ in the Desert.

Contemplate Him all alone, far from the sight, the conversation, and the tumult of men.

Learn from this to withdraw yourself from vain and perishable things, in order that you may enjoy

the merit—the freedom from distracting cares—and the ease in approaching God which come with recollection.

Say to Christ: *Who shall give Thee to me for my Brother . . . that I may find Thee without and kiss Thee and now no man may despise me.* (Cant. viii. 1.) *Without:* that means in solitude, far from the tumult of the world.

B—Things Said

Listen to Christ speaking in solitude, but only with His heavenly Father.

This is the fruit gathered from solitude—The more your soul is alone and separated from creatures—the more easily can she approach her Creator and find Him.

See whether you do not suffer from the malady contrary to the love of solitude, namely, that which consists in being poured out on exterior things.

Acknowledge your weakness and your fault—for you have not made use of the necessary means to cure this most hurtful spiritual malady—Beg of God to do for your soul according to those words of the Prophet Osee: *I will allure her, and will lead her into the wilderness, and I will speak to her heart.* (Osee ii. 14.)

C—Things Done

And when He had fasted forty days and forty nights, afterwards He was hungry. (Matt. iv. 22)

Be firmly convinced that you will be fit for the

apostolic life only in so far as you will have overcome the deadly sin of gluttony—and the rebellion of the sense of taste.

How far have you overcome this enemy?

Resolve to observe carefully the *Rules of Temperance* and the *Tenth Addition,* relating to Penance, in the matter of food.

COLLOQUY

Beg the grace to conquer this enemy—and to love solitude.

THE TEMPTATION OF CHRIST

II

KINDRED THOUGHT

The desire to attach yourself to Christ.

PRELUDES

1. Christ was tempted three times by the devil.
2. Behold with the eyes of your soul the devil with Christ; and see the Desert.
3. Beg for knowledge of the deceits of the wicked chief, and for the help you need to defend yourself against them.

A—The Persons

Behold the devil beside Christ in the Desert.

How true it is that the chief of the wicked sends

his devils throughout the whole world—not forgetting any single person.

Conclude how wisely the recommendation has been made to you: *Be sober and watch, because your adversary the devil, like a roaring lion, goeth about seeking whom he may devour.* (I Pet. v. 8.)

Acknowledge your negligence in regard to that watchful enemy—Beseech of God to prevent and rouse you by His grace—and resolve to watch with Christ—and to practise sobriety.

B—Things Said

And the tempter coming said to Him: "If Thou be the Son of God, command that these stones be made bread" . . . "If Thou be the Son of God, cast Thyself down" . . . Again the devil . . . showed Him all the Kingdoms of the world and the glory of them, and said to Him: "All these will I give Thee, if falling down Thou wilt adore me." (Matt. iv. 3, 6, 8, 9.)

Remark the order of the temptation—The devil generally first proposes to men false delights, putting before them sensual pleasures—so that, if they are sinners, he may by this means keep them in numberless sins—If they are not sinners—(and he at once perceives that Christ is not a sinner, and that thus the delights of gluttony have no hold upon Him—and those of the flesh still less)—then he strives to place obstacles before them and to trouble them by false reasonings, etc.

He soon tempts Christ in another way, saying to

Him: *"Cast Thyself down."* And he usually does not omit the three degrees of temptation based on riches—honors—and pride. So he is not satisfied with showing all the kingdoms of the world—but he also calls His attention to their glory—Of one and the other he declares, *"All these will I give Thee."*

Examine and see what temptations you are subject to.

Placed in the midst of such innumerable temptations, and enemies, mistrust your own strength, and place imperturbable confidence in the help of God—*for He is at my right hand that I be not moved.* (Ps. xv. 8.)

C—Things Done

Christ is tempted by the devil.

Christ your King—your Leader—your Commander-in-chief—wished to endure this combat in order to encourage you—as He says to His soldiers: *"He who would follow Me must labor as I do, so as to share the victory with Me, as he has shared the labor with Me."*

Are you not without spirit and contemptible—after such an example of your Chief—to tremble and lose courage in your combats with the devil?

Be ashamed of such pusillanimity—and place all your hopes in the power of God—and fortify your soul, remembering that your enemy is, like a woman, feeble when resisted—and strong only by the malice of her will.

COLLOQUY

Beg for knowledge of the snares of the wicked chief—and help to defend yourself against them.

THE TEMPTATION OF CHRIST

III

KINDRED THOUGHT

The desire to attach yourself to Christ.

PRELUDES

1. *And behold Angels came and ministered to Him* (Matt. iv. 11).
2. Represent to yourself the place where the Angels ministered to Him.
3. Beg the grace to understand well and observe the *Rules for the Discernment of Spirits.*

A—The Persons

Behold Christ when the temptation was over, for *all the temptation being ended, the devil departed from Him for a time.* (Luke iv. 13.)

Christ is delivered from this temptation—Observe, He is not exempt from all other temptation for the future—Hence St. Luke says: *The devil departed from Him for a time*—He did indeed persecute Christ later on in various ways—especially by means of the Jews.

Learn from this to observe the *Rule for the Discernment of Spirits* that he who is in consolation must resolve how to act when he will be in desolation.

Place all your hopes in those words of Jesus Christ: *"Have confidence, I have overcome the world"* (John xvi. 33)—that world whose kingdoms Satan showed to Christ so as to tempt Him—But when the temptation gives you some truce and the devil withdraws—then you must collect your strength against the time of trial.

B—Things Said

Listen to the words by which Christ closed the mouth of the devil: *"Not in bread alone doth man live"* . . . *"Thou shalt not tempt the Lord thy God"* . . . *"The Lord thy God shalt thou adore!"* (Matt. iv. 4, 7, 10.)

Observe, all these answers are taken from Holy Writ—which is the Word of God—and of which the devil has the greatest horror.

It will be very useful to have ready certain words of the Holy Scriptures with which to oppose temptation.

Resolve to procure these weapons drawn from the Holy Scriptures—and say to God: *Thy word is a lamp to my feet and a light to my paths.* (Ps. cxviii. 105.)

C—Things Done

Behold Angels came and ministered to Him. (Matt. iv. 11.)

These were good Angels.

Remark that it is the office of the good spirit to give courage, strength and consolation to those who work courageously in the service of God.

When, therefore, you are in temptation or desolation, you must hope to be speedily consoled.

Fight generously with Christ against the devil—and resolve to show him a brave front, banishing all fear—For God helps us—*The Lord is as a man of war: Almighty is His name!* (Exod. xv. 3.)

COLLOQUY

Trust in our Lord—and courage against your temptations.

THE CALL OF THE APOSTLES

I

KINDRED THOUGHT

The incredible goodness of God towards you.

PRELUDES

1. Peter and Andrew are called by Christ.
2. Behold the place in Galilee where they treat with Christ the affair of their vocation.
3. Beg the grace not to be deaf to the call of Jesus Christ, but to obey it promptly.

A—The Persons

Behold Peter and Andrew, and consider their

lowly condition—*for they were fishers.* (Matt. iv. 18.)

As Jesus Christ is not seated on a throne—as was Lucifer—but in a humble place—so He desires to call the poor and humble under His Standard—*But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words?* (Is. lxvi. 2.)

See whether you are poor and humble—at least in spirit?

Deplore your folly in allowing—by your own fault—the love of the world to dominate your soul—Excite within yourself sentiments of pure love of Jesus, so amiable in His humility—Desire that He may by His grace make you like unto Himself—*It is good for me that Thou hast humbled me, that I may learn Thy justifications.* (Ps. cxviii. 71.)

B—Things Said

Recall to mind the words with which Christ called these two brothers.

With what strength and sweetness He called them—After they had heard John the Baptist say to them, on seeing Jesus, *"Behold the Lamb of God"*—they followed Jesus—And He turning, said to them: *"What seek you?"—Who said to Him: "Rabbi" (Which is to say, being interpreted, Master) "where dwellest Thou?" He saith to them, "Come and see"* (John i. 36, 39)—thus inviting them to follow Him—*And going into one of the ships, that was Simon's,*

He desired him to draw back a little from the land. (Luke v. 3.) Observe, He *desires* him—it is not a formal command—Then He says: *"Fear not: from henceforth thou shalt catch men"* (Luke v. 10)—speaking to them according to their trade as fishermen.

Apply these words to your own soul, so that, according to your opportunities, you may learn to be a fisher of souls.

Implore the grace of God that you may be able to say with St. Paul: *To the weak I became weak, that I might gain the weak: I became all things to all men, that I might save all.* (I Cor. ix. 22.)

C—Things Done

And they immediately leaving their nets, followed Him. (Matt. iv. 20.)

Observe the promptness with which these two brothers followed Christ—See how He raised them, by gifts of grace, above all the Patriarchs of the Old Testament—and all the Saints of the New—procuring them, not worldly and perishable glory—but true spiritual and Divine glory.

And you—when Christ calls you—you stop short at the *First* or *Second Class* of men—and you continue—by an unheard of folly—to indulge in the love of the world.

Be ashamed of your cowardice and blindness, and say with your whole heart: "Eternal Lord of all things—I make my oblation with Thy favor and

help—in presence of Thy infinite Goodness—and in presence of Thy glorious Mother—and of all the Saints of the heavenly court—that I want and desire—and it is my deliberate determination—if it only be for Thy greater service and praise—to imitate Thee—in bearing all injuries—and all censure—and all poverty of spirit—and even actual poverty, too, if Thy most Holy Majesty wants to choose—and receive me to such life and state."

COLLOQUY

I

Ask Our Blessed Lady to obtain for you from Her Son and Lord the grace to be received under His Standard—First, by perfect poverty of spirit—and even real poverty, if His Divine Majesty please and deigns to choose and admit you to that state—Secondly, by suffering injuries and contempt—thereby to imitate Him more perfectly—provided you may suffer all these things without sin on the part of your neighbor—and without displeasure of His Divine Majesty—Say the *Hail Mary.*

II

Beg of Our Lord to obtain for you these graces from His Father—Say the *Soul of Christ.*

III

Finally ask these same graces of God the Father

—beseeching Him to grant them to you Himself—Say the *Our Father.*

THE CALL OF THE APOSTLES

II

KINDRED THOUGHT

Excite within yourself the desire to know more intimately the love of the humble and amiable Jesus towards you.

PRELUDES

1. James and John, Philip, and Matthew are called.
2. Behold the boat of the Sons of Zebedee, the place where Nathaniel speaks to Philip, and the custom house where Matthew is sitting.
3. Beg the grace to amend your life and follow Christ.

A—The Persons

Behold *James, the son of Zebedee, and John his brother in a ship with Zebedee their father, mending their nets* (Matt. iv. 21); then Philip speaking with Nathaniel; and St. Matthew sitting in the custom house.

Consider their humble birth—None of them bore a great name before men—St. Matthew was even called a publican and a sinner.

Reflect upon what you were yourself when called to the better service of God.

Acknowledge that you were a miserable sinner—Exalt the incredible goodness of God to you—*For*

God commendeth His charity towards us, because when as yet we were sinners (Rom. v. 8), He called us—and delivered us.

B—Things Said

We read these words in regard to James and John: *And He called them* (Matt. iv. 21), in regard to Philip: *And Jesus saith to Him, "Follow Me"* (John i. 43)—and in regard to Matthew: *And He saith to him, "Follow Me."* (Matt. ix. 9.)

Observe that the words of Christ were seasoned by the Fruits of the Holy Ghost—so that in what He said could be tasted, in a measure, Charity, Goodness, Benignity, Sweetness, Modesty, Faith, etc. It is for this reason that Philip said to Nathaniel: *"We have found Him of Whom Moses in the law and the prophets did write."* (John i. 45.)

Learn from this what your speech should be.

Confess your fault—and acknowledge that your words are often far from resembling those of Christ—The Apostle says: *For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things* (Phil. iv. 8)—And the things you think on, of these you speak—Follow the counsel of St. Paul.

C—Things Done

And James and John He named *Boanerges, which is the sons of thunder.* (Mark iii. 17.)

The name Philip means knight, warrior, lover of horses—Matthew was called from the receipt of custom to heavenly riches.

See how all fulfilled their vocation, and lived up to their names—James and John shaking the whole world, as if with thunder, by their apostolate—Philip valiantly fighting under the standard of Christ his King against all His enemies—Matthew finding the pearl of great price—namely, evangelical poverty—and keeping it to the end.

Examine if your works answer to your vocation, and to the name Christian.

Imitate these Apostles—Think that you also are equally called by God *unto the fellowship of His Son Jesus Christ Our Lord.* (1 Cor. i. 9.) Love Him and follow Him not *in word nor in tongue, but in deed and in truth* (1 John iii. 18), so that, with the Apostles, you may participate in the glory of your King.

COLLOQUY

I

Ask Our Blessed Lady to obtain for you from Her Son and Lord the grace to be received under His Standard:

1. By poverty of spirit—and even actual poverty, if His Divine Majesty deigns to admit you to that state.

2. By suffering injuries and contempt—to imitate Him more perfectly—provided you may suffer these

things without sin on the part of your neighbor, and without displeasing His Divine Majesty.

Hail Mary.

II

Beg of Our Lord to obtain these graces for you from His Father.

Soul of Christ.

III

Ask these same graces of God the Father.

Our Father.

THE CALL OF THE APOSTLES

III

KINDRED THOUGHT

Excite within yourself the desire to know more intimately the love of the humble and amiable Jesus towards you.

PRELUDES

1. Jesus calls the other Apostles to follow Him.
2. See the country of Galilee and the places where the Apostles are called.
3. Beg the grace to fight valiantly under the Standard of Christ.

A—The Persons

Cast your eyes upon the Apostles—even upon those whose vocation is not described in such detail.

Observe how well the words of St. Paul apply to them: *See your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble. But the foolish things of the world hath God chosen, that He may confound the wise, and the weak things of the world hath God chosen, that He may confound the strong, and the base things of the world, and the things that are contemptible hath God chosen, and the things that are not, that He might bring to nought things that are.* (1 Cor. i. 26-28.)

Learn from this to know the world—in order that, ever holding it in abomination, you may keep aloof from vain and perishable things, to seek refuge in the abjection and humility of the Standard of Christ.

Say in the spirit of humility: *I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners* (Ps. lxxxiii. 11) —and provided the glory of God be equal, choose the lowly and humanly despised condition of the Apostles—rather than riches and honors.

B—Things Said

Hear with what strength and sweetness each was called.

Although the Gospel does not say by what words they were each called, you may well imagine that Our Lord spoke to them thus: "My will is to reduce to subjection the whole world and all enemies—that I may then enter into the glory of My Father—He who would like to come after me must labor with Me in my fatigues, that he may follow Me in My glory." Such is the meaning of the words, *"Follow Me."*

In truth, you do not make use of your good sense, if you do not eagerly follow Him—like the Apostles.

Thank God for the sweet—as well as strong—vocation by which He called you—and that you may give Him love for love—establish yourself in the *Third Degree of Humility.*

C—Things Done

Christ called unto Him His disciples, and He chose twelve of them, whom also He named Apostles. (Luke vi. 13.)

Ponder the dignity of the Apostolate—which means embassy. It is for this that the Apostle says: *For Christ, therefore, we are ambassadors, God as it were exhorting by us.* (2 Cor. v. 20.)

Conclude that this embassy—joined to ignominy and poverty—should be esteemed above all the dignities that men most desire.

Desire therefore according to the *Third Degree of Humility,* and choose *to suffer reproach for the*

name of Jesus (Acts v. 41), so that, despising the idle and foolish vanities of the world, you may, with the Apostles and with Christ, be raised to a glory and dignity which will never perish.

COLLOQUY

I

Ask Our Blessed Lady to obtain for you from Her Son and Lord the grace to be received under His Standard.

1. By poverty of spirit—and even actual poverty, if His Divine Majesty deigns to admit you to that state.

2. By suffering injuries and contempt—to imitate Him more perfectly, provided you may suffer these things without sin on the part of your neighbor, and without displeasing His Divine Majesty.

Hail Mary.

II

Beg of Our Lord to get these graces for you from His Father.

Soul of Christ.

III

Ask these graces of God the Father.

Our Father.

THE MIRACLE AT CANA

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. Jesus is invited with His Disciples to the marriage.
2. See the place where the marriage takes place in Cana of Galilee.
3. Beg the grace ever to live with Jesus and Mary.

A—The Persons

Penetrate in spirit into the hall of the feast, and behold Jesus at table with His Mother and His Disciples.

Contemplate their modesty—their temperance—their abstinence.

Compare your manner of taking your meals with that of Jesus, of His Mother, and of the Disciples.

Confess before God your gluttony, and resolve to represent Christ to your mind, during your meals, as though you saw Him eating with His disciples.

B—Things Said

And Jesus also was invited, and His disciples, to the marriage. (John ii. 2.)

Jesus wishes, before He comes to you, that you should call Him by humble, fervent, and zealous prayer.

Examine yourself, for there are some who, far from entreating Jesus to come to them, prevent Him rather—so that they may the more freely accede to all the demands of nature and the senses.

Far from you be such folly.—Say rather with St. Bernard:

A thousand times I yearn for Thee!
My Jesus, come, do not delay!
Come bring to me the joyous day
Of fullest bliss Thy Face to see!

C—Things Done

And the Mother of Jesus was there, and Jesus also was invited with His Disciples. (John ii. 1, 2.)

Observe: Jesus teaches you by His action and example in assisting at the marriage feast not to despise those who remain in a less perfect state of life.

Do you not sometimes despise them, and judge them harshly? Some of them will be preferred before you on the Day of Judgment.

Acknowledge here your pride—which is the source of such judgments.

Recall to mind those words of Our Lord: *"Judge*

not that you may not be judged" (Matt. vii. 1), and resolve to abstain henceforth from rash judgments.

COLLOQUY

Beg for the spirit of humility, and the knowledge of yourself, so that you may judge yourself rather than others—Always keep the example of Christ before your eyes.

THE MIRACLE AT CANA

II

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve Him and follow Him more.

PRELUDES

1. *And the wine failing, the Mother of Jesus said to Him: "They have no wine" . . . and she saith to the waiters: "Whatsoever He shall say to you, do ye"* (John ii. 3-5).

2. Represent to your mind the place where these words were said.

3. Beg the grace to have the greatest confidence in the protection of the Blessed Virgin, and to do perfectly all that Christ commands you.

A—The Persons

See the bride and bridegroom filled with anxiety and troubled by the wine's failing.

As, when the wine fails, the newly married pair are troubled—even although Jesus is present—so oftentimes, even when Jesus is near you the wine of consolation fails you and desolation takes possession of your soul—Nevertheless the Divine help remains with you always, although you do not feel it.

Therefore, at such times, you must think that God abandons you only in order to try you—just as, for similar motives, He left these people for a few moments to themselves.

Bear desolation, therefore, with great courage and patience and follow the rule, that the person in desolation is to hold for certain that God is near him, and will help him, provided he relies upon His help —*The Lord is at my right hand that I be not moved.* (Ps. xv. 8.)

B—Things said

The Mother of Jesus saith to Him: "They have no wine." (John ii. 3.)

Observe carefully, Jesus delayed not to satisfy the desire of His Mother, who wished to help the newly married couple. For when He replied: *"My hour is not yet come"* John ii. 4) He clearly showed by the words *not yet* that He was about to do what she asked of Him.

Learn from this, when the wine of consolation

fails you—as well as in every other kind of need—to have recourse to the protection of Mary.

Excite within yourself sentiments of lively confidence and tender love towards the Blessed Virgin—*Holy Mary, Mother of God, pray for us sinners now*—in this desolation—in this necessity—*and at the hour of our death. Amen.*

C—Things done

His Mother saith to the waiters: "Whatsoever He shall say to you, do ye" . . . . And Jesus saith to them: "Fill the waterpots with water." And they filled them up to the brim. (John ii. 5-7.)

Note the prompt—entire—and blind obedience of the waiters—Mary, ever inspired by the spirit of Christ, had taught it to them—Their obedience was blind, since, in order to obey the order given them, they poured out water, though it was wine that was wanted—keeping the eyes of their intelligence closed, in a certain sense.

Compare your obedience with that of these waiters.

Conceive an ardent desire to attain to the perfection of obedience—and to obey promptly—perfectly—and blindly.

COLLOQUY

With Our Blessed Lady—with Christ—and with God the Father—to obtain the grace of perfect obedience.

THE MIRACLE AT CANA

III

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. Christ changed the water into wine and *manifested His glory* (John ii. 11).
2. Enter in spirit into the hall of the feast.
3. Beg the grace to procure the glory of God by a veritable obedience.

A—The Persons

What must have been the sentiments of Our Lady when she heard the words of Jesus: *"My hour is not yet come."* (John ii. 4.)

Contemplate her great tranquility of soul—she left to her Divine Son the care both of the time and of the whole matter—knowing He would do what would be for the service of God.

You, on the contrary, when you have laid all your affairs before your Superior—who holds, as you know, the place of God in your regard—remain often in trouble and anxiety of mind.

Confess your fault—Regret it—and resolve to

keep yourself in peace when you have explained all to your Superiors.

B—Things said

And Jesus saith to them: "Draw out now and carry to the chief steward of the feast." (John ii. 8.)

By these words Christ continues to put to the proof and exercise the blind obedience of the waiters —He says nothing about wine—He does not say, the water is changed into wine, but: *"Now"*—that is after having filled the vessels with water—"do—and blindly—what I shall bid you—asking nothing—not contradicting—*"draw out and carry to the chief steward of the feast."*

This is the perfect description of obedience.

Thank God for this salutary doctrine of obedience —a doctrine which the Blessed Virgin taught the waiters—and of which Christ so clearly approved both by His Words and His commands—Have confidence that, if you are thus obedient, Christ will change the water of your tribulations into the wine of consolation.

C—Things done

Christ in changing the water into wine *manifested His glory.* (John ii. 11.)

Christ had always in view to make the glory of His Divinity—that is, the glory of God His Father —shine forth by his miracles—His words—and all His actions—It is for this that later on He said to His Father: *"I have manifested Thy name to the*

men whom Thou hast given me." (John xvii. 6.)

Conclude from this that you also are charged to manifest by your works the glory of God—"*So let your light shine before men that they may see your good works, and glorify your Father Who is in Heaven.*" (Matt. v. 16.)

Renew within yourself the sentiments inspired by the *Foundation* on the end of your creation—namely to praise God—and impress on your memory the motto: *To the greater glory of God.*

COLLOQUY

Ask in the Colloquy that you may correspond to the end of your creation and your vocation—by means of perfect obedience in praising God—and manifesting every where His glory.

CHRIST CASTS THE BUYERS AND SELLERS OUT OF THE TEMPLE

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve Him and follow Him more.

PRELUDES

1. *And when He had made as it were a scourge of little*

cords, He drove all the buyers and sellers *out of the Temple* (John ii. 15).

2. Represent to your mind the Temple buildings.

3. Beg the grace of fortitude to fight zealously against the devil, who desires to conquer you by making you fall into the snare of the desire of temporal goods.

A—The Persons

See the buyers and sellers in the Temple.

From the Temple cast your eyes throughout the world, and you will see everywhere buyers and sellers—Hence the devils seize the opportunity to draw men first to the love of riches—from which proceeds the forgetfulness of eternal things, as well as a host of other temptations.

As this desire does not acquire its malice from the things desired—but rather from the attachment with which they are desired—see if it does not exist in your soul.

Be ashamed that your heart is still fettered by such trivialities—Repulse these snares of the devil—and embrace according to your state, the poverty of Jesus Christ.

B—Things said

Hear Christ saying to His Father: *I have loved, O Lord, the beauty of Thy House!* (Ps. xxv. 6.)

By the house of God we understand not only churches—but also houses in which people lead pious and holy lives—of which it can be justly said: *I have chosen to be an abject in the house of my God, rather*

than to dwell in the tabernacles of sinners. (Ps. xxiii. 11.)

How detrimental to the beauty of the house of God would it be if you should be attached to—or covet—any house—or room—or furniture.

Break these bonds—that you may say to God: *Thou hast broken my bonds: I will sacrifice to Thee the sacrifice of praise.* (Ps. cxv. 16-17.)

C—Things done

And when he had made as it were a scourge of little cords, He drove them all out of the Temple . . . . and the money of the changers He poured out, and the tables He overthrew. (John ii. 15.)

The chief of the wicked penetrates by means of innumerable demons even into the house of God, to introduce there traffic—and the love of riches—but Christ fighting, so to speak, displays the strength of His arm in driving them away.

Learn from this how much courage and energy are needed to conquer this enemy.

Fight courageously under the Standard of Christ—Beg of the Holy Ghost the gift of Fortitude, and doubt not of the victory, confiding in the help of your Leader.

COLLOQUY

I

To Our Lady, to obtain for you grace from her Son and Lord to be received under His Standard in

the highest degree of poverty of spirit—and even in actual poverty, if His Divine Majesty should choose to receive you to it—and also in bearing reproaches and insults, the better to imitate Him in these.

Hail Mary.

II

Ask the same from the Son.
Soul of Christ.

III

Ask the same from the Father.
Our Father.

CHRIST CASTS THE BUYERS AND SELLERS OUT OF THE TEMPLE

II

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve Him and follow Him more.

PRELUDES

1. *And the money of the changers He poured out, and the tables He overthrew* (John 2. 15).
2. See these tables placed in the Temple.
3. Beg the grace courageously to overcome the love of money and of riches.

A—The Persons

Behold all these traffickers in the Temple.

Some were selling oxen, others sheep, and similar things—but the money changers were selling or lending at usury—They were changing money, to the loss of numbers of those who had come up to the Feast —Priests even, it is said, were engaged in this shameful traffic.

Learn from this that the most shameful form of covetousness is that which consists in the traffic of money—That covetousness is a more dangerous snare—and a more binding chain than any other—which the devil strives to introduce into pious houses —tempting persons consecrated to God—and even Priests—to engage in unholy seeking for money.

Have a horror of this vice—the bane of all pious life.

B—Things said

Listen to Christ chastising the buyers and sellers not only with the blows of the scourge, but also with His words.

He may have said to them in the words of David that only he *that hath not put out his money to usury* (Ps. xiv. 5) shall dwell in the tabneracle of God—and that thus they were unworthy of occupying the Temple—Still less could they hope to enter into Heaven—for *it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God.* (Mark x. 25.)

Understand hence the great benefit of living far from this hindrance—and of loving poverty as a mother.

Return God heartfelt thanks that He has opened your eyes—and resolve to live henceforth worthy of so great a mother.

C—Things Done

Not only did Christ drive away the money changers, but He also poured out their money, and overturned their tables.

The more shameful was their covetousness—the stronger the chains and snares that bound them—so much the more force was it necessary to use.

Learn from this that when the devil lays snares trying to make you violate the holy spirit of poverty —you must not fight him languidly, but with courage and energy—He holds languid and lukewarm souls by the love of a small sum of money, just as he holds usurers with great sums.

Be, therefore, generous and vigilant, so as to avoid the snares of the devil—Throw off vigorously all the nets in which he tries to compass your loss—that you may enjoy the full liberty of the children of God.

COLLOQUY

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the highest degree of poverty of spirit—and even in actual poverty, if His Divine Majesty should choose to receive you to it—and also in bearing reproaches and insults, the better to imitate Him in these.

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CHRIST CASTS THE BUYERS AND SELLERS OUT OF THE TEMPLE

III

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. *And to them that sold doves He said: Take these things hence* (John 2. 16).
2. See in the Temple the stalls of those who sold doves.
3. Beg the grace to join sweetness with ardent zeal.

A—The Persons

Behold Jesus near those who sold doves. He tempers His zeal, showing Himself milder to them.

Learn from this to regulate your zeal according to circumstances—Sometimes you may give yourself up to it entirely—at other times you must temper it, according to the different conditions of men and things.

Examine whether you are not sometimes zealous without discretion.

Distrust yourself and your own weakness in overcoming this fault—You are often moved by passion when you think you are acting from zeal alone—Place all your confidence in God, the true source of light in the discernment of spirits—Say to God: *Thou hast mitigated all Thine anger* (Ps. lxxxiv. 4) against me, who am the greatest of sinners——teach me also to mitigate my zeal according to Thy will.

B—Things Said

And to them that sold doves He said: Take these things hence and make not the house of My Father a house of traffic. (John ii. -6,)

The dove is the type of meekness and simplicity—*"Be ye simple as doves"* (Matt. x. 16)—Christ. Who so loved simplicity and goodness, uses gentler words to those who sold doves—He orders them to remove their wares, warning them not to sell in the Temple for the future.

Beg the Fruits of the Holy Ghost, among which are Goodness—Benignity—and Meekness—Exercise your zeal in such wise as always to remember those words of Christ: *"Learn of Me, because I am meek and humble of heart."* (Matt. xi. 29.)

C—Things Done

This being the first time that He casts the buyers and sellers out of the Temple, in the beginning of His preaching, He speaks with greater gentleness to the sellers of doves, and acts towards them with greater meekness:—but when, towards the end of His mission, shortly before His Death, He cast out the money changers and the sellers for the second time, He was more severe towards the latter—On this second occasion *He overthrew the chairs of them that sold doves.* (Matt. xxi. 12.)

The reason of this difference in His way of acting arose from the different dispositions of these people —The first time, those who sold doves resisted the will of Christ less violently than the money changers —but the second time they had neglected His warning full of kindness, and had continued their traffic. Therefore Christ overthrew their chairs.

Ponder the striking truth of the *Rule for the Discernment of Spirits,* why the good or the bad spirit strikes with noise and commotion those souls which are opposed to it.

Apply yourself to know the true life shown to you by your Sovereign and lawful Leader—Make every

effort to become so like that Divine King that He may deign to enter into your soul quietly—as into His own house—the door of which stands open to Him.

COLLOQUY

I

To Our Lady, to obtain for you grace from Christ to be received under His Standard in the highest degree of poverty of spirit—and even in actual poverty, if He should choose to receive you to it—and in bearing reproaches and insults, the better to imitate Him in these.

Hail Mary.

II

Ask the same from the Son.

Soul of Christ.

III

Ask the same from the Father.

Our Father.

THE SERMON ON THE MOUNT

I

KINDRED THOUGHT

Desire to know more clearly the Doctrine of Our Lord Jesus Christ.

PRELUDES

1. Christ teaches the Eight Beatitudes.
2. Behold the mount upon which He teaches His Disciples.
3. Beg the grace to understand and to follow the Doctrine of Jesus Christ.

A—The Persons

And seeing the multitudes He went up into a mountain, and when He was set down, His Disciples came unto Him. (Matt. v. 1.)

Our Lord is seated in the midst of His Disciples as a king among his subjects—or a father with his children—or a physician in the midst of the sick—or as light in darkness—or a master among his disciples.

Are you in the habit of considering Jesus under these different aspects?

Excite within your heart the feelings of a subject—of a son—of a slave—of one sick—of one ignorant—of a disciple.

B—Things Said

Christ teaches the Eight Beatitudes: *"Blessed are the poor in spirit. . . . Blessed are they that suffer persecution for justice sake. . . . Blessed are ye when they shall revile you and persecute you and speak all that is evil against you, untruly, for my sake."* (Matt. v. 3, 10, 11.)

Remark that He first of all exhorts to poverty—

then He carries you on to the desire of contempt and humiliation—From them springs the virtue of humility—These three degrees bring all other virtues into the soul—For the poor in spirit, desiring contempt and humiliation with Christ, will forthwith become humble and meek,—they will mourn their sins—they will hunger and thirst after justice—they will be merciful—clean of heart—and peace-makers.

How far you are from these three degrees, which lead to all other virtues!

Renew with great fervor the sentiments conceived in the *Two Standards*.

C—Things Done

And opening His mouth He taught them. (Matt. v. 2.)

Christ in preaching—in teaching—in working for the salvation of all—fulfilled the mission on which His Father had sent Him.

Examine how you fulfil your duties—imposed on you by your Father.

Deplore your negligence, and say to God: *I will teach the unjust Thy ways; and the wicked shall be converted to Thee.* (Ps. l. 15.) You will do so if you teach, by word and example, these degrees of virtues.

COLLOQUY

I

To Our Lady, to obtain for you grace from Christ to be received under His Standard in the highest

degree of poverty of spirit—and even in actual poverty, if He should choose to receive you to it—and in bearing reproaches and insults, the better to imitate Him in these.

Hail Mary.

II

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III

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THE SERMON ON THE MOUNT

II

KINDRED THOUGHT

Excite the desire to know more clearly the doctrine of Our Lord Jesus Christ.

PRELUDES

.. Christ exhorts His Disciples to the right use of the gifts and talents they have received.

2. See the mount upon which Jesus exhorts His Disciples.

3. Beg the grace to tend toward God and towards the end of your creation and vocation with great purity of intention.

A—The Persons

See the disciples listening to Jesus instructing them.

Remark the modesty—attention—and eagerness with which they listen—and strive to understand His teaching.

Thus you should hearken with holy eagerness to the Word of God: *His disciples came unto Him.* (Matt. v. 1.) Draw near, you too—*Come ye to Him and be enlightened.* (Ps. xxxiii. 6.)

Be ashamed that you listen often more eagerly to the idle talk of men—Turn to Christ with Peter and say to Him: *"Lord, to whom shall we go? Thou hast the words of eternal life."* (John vi. 69.)

B—Things Said

"You are the light of the world . . So let your light shine before men that they may see your good works and glorify your Father Who is in heaven." (Matt. v. 14-16.)

Christ had given His disciples divers gifts and talents, which made them shine as light to the world —He exhorts them, therefore, to make a good use of the gifts and talents they have received—that is, to move others to fulfil the end of their creation.

Be assured that this exhortation applies to you in the measure and manner of your state of life.

Conceive a salutary fear of the judgment of God, at which you must render a strict account of each of your talents—Resolve to use them hereafter in the

right way, to move your neighbor and draw him to love—honor—and serve God—and thus to save his soul.

C—Things Done

Christ said: "*That they may see your good works and glorify your Father Who is in heaven.*" (Matt. v. 16.)

Not only does He wish you to make a good use of your other talents—but He also expressly requires your works to be such that those who see them may be drawn by them to glorify God.

Are your works of this nature?

Acknowledge before God your fault in having often allowed your works to be seen by your neighbor to glorify yourself in his eyes—rather than to make him glorify God—Say with all your heart: *Not to us, Oh Lord, not to us, but to Thy Name give glory!* (Ps. cxiii. 1.) *To the greater glory of God.*

COLLOQUY

Beg the grace of purity of intention—not only as to your state of life, but also in all particulars.

THE SERMON ON THE MOUNT

III

KINDRED THOUGHT

Desire to know more perfectly the Doctrine of Jesus Christ.

PRELUDES

1. Christ teaches to fulfil the Law, and to love your enemies.
2. Go in spirit to the Mountain where He is teaching.
3. Beg the grace to keep the Commandments and to love your neighbor, and even your enemies.

A—The Persons

Glance at the schools and academies which then existed throughout the world, especially among the Gentiles—in Rome, in Greece, and elsewhere—and then consider the mountain where Christ sat teaching.

Compare these worldly schools with that school of Christ. In the latter, Master and disciples are in direct opposition with the wise men of the world—for Christ Himself is the Wisdom of God—and *the foolish things of the world hath God chosen that He may confound the wise, and the weak things of the world hath God chosen that He may confound the strong. And the base things of the world and the things that are contemptible hath God chosen and things that are not that He might bring to nought things that are.* (I Cor. i. 27-28.) Such are the disciples in Christ's school, foolish to the world—weak—ignoble—contemptible—as if they were not.

Is it not best to choose the school of Christ in preference to all others?

Join the disciples of the school of Christ—With them—and with Him—be foolish and contemptible in the eyes of the world—and follow the advice of

St. Paul: *If any man among you seem to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God.* (I Cor. iii. 18, 19.)

B—Things Said

Hark the teaching of Christ—and first of all, this: *"I say to you, love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you."* (Matt. v. 44.)

No doubt, such a doctrine seemed foolishness to the wise ones of the world—but under these words is hidden the sovereign Wisdom of God—*"Who maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust."* (Matt. v. 45.)

If you have resolved to join the disciples in the school of Christ, you have to follow this doctrine.

Embrace it heartily—Earnestly desire occasions of doing good to those who hate you—and then say with confidence: *Forgive us our trespasses, as we forgive them that trespass against us.*

C—Things Done

Our Lord taught the observance of the law not only by word, but also by observing it Himself: *"Do not think,"* He says, *"that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil."* (Matt. v. 17.)

How true this is—For He extends the precept of the law *Thou shalt not kill* to anger against your

brother—The precept *Thou shalt not commit adultery* He extends to bad desires—*Thou shalt not forswear thyself* to other kinds of oaths—And so on of the other Commandments—His acts are always conformed to His doctrine.

It will be easy for you to imitate Christ in all these things, if you are determined to choose with Him and for His sake poverty and reproof.

Renew yourself in this determination—for it leads to all other virtues—Then strive to accomplish each of those things which Our Lord teachers in this sermon.

COLLOQUY

I

To Our Lady, to obtain for you grace from Our Lord to be received under His Standard in the highest degree of poverty of spirit—and even in actual poverty, if He should choose you to it—and in bearing reproaches and insults—the better to imitate Him in these.

Hail Mary.

II

Ask the same from the Son.

Soul of Christ.

III

Ask the same from the Father.

Our Father.

CHRIST CALMS THE STORM

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate so that you may serve and follow Him more.

PRELUDES

1. Our Lord being asleep, *a great tempest arose in the sea* (Matt. viii. 24).
2. See the boat covered with waves.
3. Beg the grace to cling to Christ in all adversities.

A—The Persons

Behold Jesus on the water with His Disciples.

Observe what sort of life it was that Our Lord lived, especially when He had begun His Public Ministry—He was sometimes in the fields, sometimes on land, at other times on the sea, etc.—according as the glory of His Father—and the salvation of men required.

So ought you also to be ready to travel to various places and to live in any part of the world where there is hope of God's greater service and the help of souls.

Offer to God a heart indifferent to any part of

the world—according as His Divine Majesty shall order, by means of your Superiors, or through your circumstances—for His glory and the salvation of souls.

B—Things Said

And when He entered into the boat, His Disciples followed Him. (Matt. viii. 23.)

Whether Jesus says: *"Come after Me"*—or: *"Follow Me"*—whether He expresses His will by a word—or by a sign—His Disciples promptly follow Him.

See whether you obey with the same promptitude—even at the mere sign of the Superior's will—or God's holy will—without any express command.

Take the resolution to obey Our Lord calling you, were it only by a sign from your Superiors—Recall the *Kingdom of Christ*—in which you begged the grace of not being deaf to the call of Christ.

C—Things Done

And behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep. (Matt. viii. 24.)

Learn from this that those who follow Christ are subject to the agitations of adversities and tempests—so far as to appear at times overwhelmed—This even in His presence—while He seems to be asleep, and to permit these troubles.

All this shows that in desolation you can most assuredly resist the assaults of the enemy, by the

divine Help, which is always with you—even though you may not feel it.

Say to Christ, then, with the greatest confidence: "O eternal and sovereign Lord of all things—I protest that I desire—and will—and that it is my firm determination to imitate Thee in bearing insults—ignominies—adversities—and all troubles."

COLLOQUY

With Christ Our Lord, your King and Leader.

CHRIST CALMS THE STORM

II

KINDRED THOUGHT

The desire to comprehend the incredible goodness of Christ towards you.

PRELUDES

1. The Disciples awakened Christ, and He chides them for their want of faith.
2. See the boat and the place where the Disciples wake Jesus.
3. Beg the grace to behave as God wills in all storms and adversities.

A—The Persons

See the Disciples agitated, anxious, afraid, not knowing what to do while Christ sleeps.

Then took place what is described in the 106th Psalm—For although Christ slept: *He said the word and there arose a storm of wind and the waves thereof were lifted up. They mount up to the heavens and they go down to the depths; Their soul pined away with evils. They were troubled and reeled like a drunken man, and all their wisdom was swallowed up.* (Ps. cvi. 25-27.)

When such storms break over you, know that they happen because God has said it and allowed it.

In difficulties of this nature, speak to the Lord in those words of Holy Writ: *"As we know not what to do, we can only turn our eyes to Thee!"* (II Paral. xx. 12.)

B—Things Said

Listen to the disciples saying to Jesus: *"Lord, save us, we perish!" And Jesus saith to them; "Why are you fearful, O ye of little faith?"* (Matt. viii. 25, 26.)

In the 106 Psalm it is written: *They cried to the Lord in their tribulation*—But Christ blames the want of faith of the disciples.

How often may the same be said to you: *"Why are you fearful, O you of little faith?"*—Cry out with great confidence: *"Although He should kill me, I will trust in Him!"* (Job xiii. 15.)

C—Things Done

And they came to Him and awaked Him. (Matt. viii. 25.)

Thus in all dangers and tempests, you also must awaken the Lord—Who feigns to be asleep, but sees and allows all.

Remember how you should awake Him—namely, by devoting more time to prayer—by examining your conscience carefully—and giving yourself more generously to the practice of penance.

Cry aloud to Him in the midst of tribulations: *Arise, why sleepest Thou, Oh Lord? Arise, and cast us not off to the end! Why turnest Thou Thy Face away? and forgettest our want and our trouble?* (Ps. xliii. 23, 24.)

COLLOQUY

Beg for the grace of faith—hope—and confidence in God for the time of tribulation.

CHRIST CALMS THE STORM

III

KINDRED THOUGHT

The desire to understand the incredible goodness of Christ towards you.

PRELUDES

1. Jesus calmed the tempest, commanding the winds and the sea.
2. See the sea agitated, and then calm.

3. Beg the grace to follow Christ, your all-powerful King, with great courage.

A—The Persons

You have seen the disciples timid and anxious while Christ slept: now behold them taking courage when He awakes.

Conclude from this how beautiful—and how gracious of countenance Christ is—your Commander-in-chief and King—As soon as He awakes, with one glance He banishes all fears.

Question your own heart—you will see that the same thing has happened to you.

In desolation say to Christ: *Thou turnedst away Thy Face from me and I became troubled.* (Ps. xxix. 8.) *Show Thy Face and we shall be saved.* (Ps. lxxix. 20.)

B—Things Said

But the men wondered saying: *"What manner of man is this? For the winds and the sea obey Him."* (Matt. viii. 27.)

Men say: *"What manner of man is this?"* David replies: *A great King over all the earth!* (Ps. xlvi. 3.) Turn to Christ and say to Him with the Psalmist: *Thou art Thyself my King and my God.* (Ps. xliii. 5.) Answer also with St. Ignatius: "Eternal Lord of all things!"—Sovereign Master of the winds and the waves!

Excite yourself to sentiments of reverence—praise—and love towards so amiable and powerful a King.

C—Things Done

He commanded the winds, and the sea, and there came a great calm. (Matt. viii. 26.)

By this act, the omnipotence of your King is made manifest: by a simple command He produces a great calm—*By the word of the Lord the heavens were established. . . . For He spoke and they were made.* (Ps. xxxii. 6, 9.)

You would be the most cowardly of men, if you let yourself be overcome by fear, while fighting under the Standard of so amiable and powerful a King.

Revive your courage by certain hope and unshakable confidence—and courageously take the resolution to follow Christ as closely as possible—Fear no tempest or persecution under your all-powerful Head.

COLLOQUY

I

To Our Lady, to obtain for you grace from her Son to be received under His Standard in the highest degree of poverty of spirit and even in actual poverty, if He should choose you to it—and in bearing reproaches and insults, the better to imitate Him in them.

Hail Mary.

II

Ask the same from the Son.
Soul of Christ.

III

Ask the same from the Father.
Our Father.

CHRIST WALKS ON THE WATERS

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. Christ bade *His Disciples to go up into the boat and to go before Him over the water, till He dismissed the people. And having dismissed the multitude, He went into a mountain alone to pray* (Matt. xiv. 22, 23).
2. See the mountain situated near the sea.
3. Beg the grace of prayer and of union with God.

A—The Persons

See Jesus praying alone on the mountain—*He went into a mountain alone to pray.* (Matt. xiv. 23.)

In seeking this solitude, Jesus teaches us as it is written in the Gospel: *"Pray to thy Father in secret"*

(Matt. vi. 6)—that is to say, in retreat, separated from the tumult of men and of worldly affairs—This solitude produces great fruits.

Are you not sometimes attacked by a malady opposed and absolutely contrary to the spirit of prayer—the malady, that is, of being too much given up to exterior cares?

Love solitude, that you may pray with Christ.

B—Things Said

Imagine that you hear the prayer of Christ and His colloquy with His Father.

Doubtless in His prayer He may have often repeated those words: *"Behold I come. In the head of the book it is written of me that I should do Thy Will. O my God, I have desired it and Thy law in the midst of my heart. I have declared Thy justice in a great church."* (Ps. xxxix. 8, 9, 10.) With truth could He use those words, for on that very day He had declared the justice of the Lord to a great multitude.

It is thus you ought to speak with God.

When therefore you speak with God, animated with the greatest zeal, say: *I will teach the unjust Thy ways* (Ps. l. 15)—and *my mouth shall show forth Thy justice* (Ps. lxx. 15)—and make your actions correspond with your words.

C—Things Done

And forthwith Jesus obliged His Disciples to go

up into the boat and to go before Him over the water. (Matt. xiv. 22.)

Remark the word *obliged.* It indicates that the Disciples separated reluctantly from Christ.

It is thus that you must reluctantly depart from Jesus—when you speak to Him in prayer—only leaving Him when constrained to do so either by obedience, or by some work of real charity.

Make every effort to surmount the obstacles which divert you from prayer, and from conversing with God—*Let nothing hinder thee from praying always.* (Ecclus. xviii. 22.) Your conversation should ever be with God in heaven—Confess your negligence in this respect.

COLLOQUY

With Our Blessed Lady, asking especially that you may be permitted to enjoy conversation with Christ—Who is in the most humble position—but Who is notwithstanding so beautiful and so amiable that it is a torment to be far away from His gracious presence.

CHRIST WALKS ON THE WATERS

II

KINDRED THOUGHT

Recall the Meditation, and desire to understand the incredible goodness of Jesus towards you.

PRELUDES

1. *But the boat in the midst of the sea was tossed with the waves, for the wind was contrary . . . and He came to them walking upon the sea . . . and they were troubled, saying: It is an apparition!"* (Matt. xiv. 25, 26).
2. See the troubled waves upon which Jesus walks.
3. Beg for fortitude, constancy, and confidence in labor and desolation and sorrow.

A—The Persons

The boat in the midst of the sea was tossed with the waves, for the wind was contrary. (Matt. xiv. 24.)

Consider the disciples in their boat, tossed about in the middle of the sea, and tired with rowing against the wind—It is thus that Jesus allows His own to be tried by adversities.

Remember that you were warned, when undertaking to follow your King, that this life would be painful—*"He that will come after Me,"* says Jesus, *"must labor with Me."*

Say with Christ: *I am poor and in labors from my youth.* (Ps. lxxxvi. 16.) Prepare with the Apostle for *faith, long-suffering, love, patience, persecutions, afflictions.* (II Tim. iii. 10, 11.)

B—Things Said

And they seeing Him walking upon the waters were troubled, saying: "It is an apparition!" And they cried out with fear. (Matt. xiv. 26.)

The disciples were enveloped in darkness—for it was the fourth watch of the night—Hence they said things so far from the truth—and cried out in fear.

You should act cautiously in the midst of the darkness of desolation—You can easily deceive yourself in the discernment of spirits—Therefore it is necessary to make no change—but to keep firmly to the determination already taken.

In the night of tribulation, cry to God: *O my God, enlighten my darkness!* (Ps. xvii. 29.)

C—Things Done

He came to them walking upon the sea. (Matt. xiv. 25.)

Behold Him treading the waves underfoot—So true is it that Our King is the Lord of all things—He commands also the tempest in the souls of His disciples—saying to them: *"Be of good heart: it is I; fear ye not."* (Matt. xiv. 27.)

Learn from this that it belongs to God alone to give consolation to the soul without any preceding cause—Here there was actually no preceding cause—but Christ, the Sovereign Master of all things, calms both the interior and the exterior tempest.

In all tribulations take refuge with Christ, saying to Him: *Draw me out of the mire, that I may not stick fast. Deliver me from them that hate me, and out of the deep waters. Let not the tempest of water drown me, nor the deep swallow me up!* (Ps. lxviii. 15, 16.)

COLLOQUY

With Our Blessed Lady, begging the grace to know and to avoid the snares of the evil spirit in the midst of the darkness of tribulation.

CHRIST WALKS ON THE WATERS

III

KINDRED THOUGHT

Recall briefly the Meditation to be made, with the desire to understand the incredible goodness of Jesus towards you.

PRELUDES

1. Peter walks on the waters, the wind having ceased.
2. See the open sea upon which these things happen: *the boat in the midst of the sea was tossed with the waves* (Matt. xiv. 24).
3. Beg of God to grant you a lively faith in Christ.

A—The Persons

Consider Peter in the midst of the disciples. See his dispositions when he perceived and recognized Jesus walking on the waters.

That which at once burst forth in him was a most lively faith—and an ardent love towards Jesus Christ—such a love that he could not wait till Jesus should

come to him—but was carried by it as by an impetuous fire towards the object of his desires.

Compare your languid faith—and your coldness of heart with this faith and love of Peter.

Make an act of firm—blind—lively—constant—strong and zealous faith—and an act of ardent love for Jesus Christ—a prompt, generous—intrepid—love—active for Him and only yearning after Him —*Love is strong as death.* (Cant. viii. 6.)

B—Things Said

Christ said to Peter—who was afraid of the strong wind as he walked upon the waters: *"O thou of little faith, why didst thou doubt?"* (Matt. xiv. 31.)

The strong wind had cooled the charity of Peter —and because his love weakened, he began to be afraid—for *perfect charity casteth out fear* (I John iv. 18)—and Jesus reproached Peter both for his languor and his fear.

How often, when the wind of tribulation blew perhaps not even a violent wind, but only a light breeze —you have incurred the reproach: *"Oh thou of little faith, why didst thou doubt!"*

Say from time to time with David: *"I will not fear thousands of the people surrounding me!* (Ps. iii. 7.) *I will fear no evils, for Thou art with me!* (Ps. xxii. 4.) *The Lord is my Light and my salvation—whom shall I fear?* (Ps. xxvi. 1.) *In God I have put my trust: I will not fear what flesh can do against me!* (Ps. lv. 5.)

C—Things Done

Jesus and Peter having entered into the boat, *the wind ceased. And they that were in the boat came and adored Him, saying: "Indeed Thou art the Son of God!"* (Matt. xiv. 32, 33.)

The wind ceased not so long as they were on the sea—but it became calm as soon as Christ was in the boat.

In like manner, the wind of desolation or of tribulation ceases not so long as you walk in the midst of the waves of worldly things—but if you enter with Jesus into the boat of His true Church—or of the interior of your true heart—the wind ceases easily—and you can recognize and adore the Son of God.

Humbly beg of Jesus to come up into the boat of your heart. Then will be accomplished in you those words of St. Paul: *God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.* (II Cor. iv. 6.) Adore Him in charity—joy—peace, etc.—when the winds have ceased.

COLLOQUY

With Our Lord, begging more especially that the virtue of Christ may abide in your heart—and that it may be given to you to withstand every wind of tribulation let loose against you outwardly, by the chief of the wicked.

THE APOSTLES ARE SENT TO PREACH

I

KINDRED THOUGHT

The Contemplation you are to make, desiring to know more the Eternal Word Incarnate, so that you may serve and follow Him more.

PRELUDES

1. The power of casting out devils and healing the sick is given to the disciples.
2. See the country where Christ is conversing with His assembled disciples.
3. Beg the grace to accomplish perfectly the duties of the apostolate which your circumstances make possible for you.

A—The Persons

See the twelve Apostles chosen by Christ; *and coming down with them, He stood in a plain place.* (Luke vi. 17.)

Consider Our Lord with His own in a plain or humble place.

It was an agreeable country place—the image of a large and generous heart—He is with His Apostles—poor—ignorant men—of humble birth—Compare this picture with that of Babylon—where Lucifer stands.

You must perforce act according to one or other of these two chiefs.

Filled with horror for the field near Babylon, where sits the devil with his agents—turn yourself entirely towards the open country place where Jesus is—towards the poverty and the humility of Christ and His Apostles.

B—Things Said

Listen to the words of Christ addressed to His Apostles: *"Behold I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy."* (Luke x. 19.) *"Heal the sick, raise the dead, cleanse the lepers, cast out devils."* (Matt. x. 8.)

No chief or king had ever given, or could ever give, such power to his soldiers.

Learn from this with what courage you must fight against the devil and his angels.

As an invincible spiritual athlete—make head against all your adversaries—*I will fear no evils, for Thou art with me!"* Ps. xxii. 4.)

C—Things Done

These twelve Jesus sent. (Matt. x. 5.)

This is what is written in the Epistle to the Romans: *How shall they preach unless they be sent.* (Rom. x. 15.) It is therefore necessary to be sent. The mission must be given by Christ—or by those who hold His place, and whom He wishes that all should obey as Himself.

Apply this principle to yourself, as far as your state of life admits.

Never forget that to be sent is absolutely indispensable for the preaching of the Gospel.

COLLOQUY

To Our Lady—Christ Our Lord—and to God the Father—to obtain grace to be received under Christ's Standard in the highest degree of poverty of spirit—and not less in actual poverty, if His Divine Majesty should choose you to it—and in bearing reproaches and insults—the better to imitate Him in them.

THE APOSTLES ARE SENT TO PREACH

II

KINDRED THOUGHT

Recall the Meditation and excite the desire to know more of the Eternal Word Incarnate and to serve and love Him more.

PRELUDES

1. What are the virtues which Jesus wishes those to have whom He sent to preach?
2. Represent to your mind the country place where Jesus is instructing His Disciples.
3. Beg for the grace and the virtues of the Apostolic spirit.

A—The Persons

See the Apostles prepared to go and preach throughout the whole world.

Christ, Who wishes that the spirit of poverty should be preached to all—bids His disciples live and dress as the poor do—They are to carry no money in their purses, nor scrip for their journey, nor two coats, nor shoes, nor a staff. (Matt. x. 10.)

What is your behavior in this regard?

Renew in yourself the sentiments with which you should be filled in regard to the first degree of virtue, which is poverty.

B—Things Said

Jesus said to them: *"Be ye therefore wise as serpents, and simple as doves."* (Matt. x. 16.)

Prudence is necessary lest, perhaps, as the Apostle says, *when I have preached to others, I myself should become a castaway.* (I Cor. ix. 27.) The virgins called prudent in the Gospel were those who were careful that their lamps should not be out—And simplicity springs from the spirit of poverty, for all deceit arises from cupidity.

Examine yourself on these two virtues of prudence and simplicity.

Turn towards Christ, begging and beseeching Him, with sighs, to grant you the grace of these two virtues so necessary to the apostolic man.

C—Things Done

Seek out the reason why Our Lord teaches prudence as well as simplicity.

It was because He is sending a very small number of Apostles among innumerable wolves—*"Behold I*

send you as sheep in the midst of wolves." (Matt. x. 16.) "*They come to you in the clothing of sheep, but inwardly they are ravening wolves.*" (Matt. vii. 15.)

In the midst of so many wolves—and of wolves in sheep's clothing—the Apostles needed great prudence—and so do you.

Distrust yourself amidst so many dangers—and beg humbly for the Gifts of the Holy Ghost—Wisdom—Understanding—and Counsel.

COLLOQUY

Beg of Our Blessed Lady to obtain for you knowledge of the snares of the chief of the wicked—and the help you need to defend yourself against them.

THE APOSTLES ARE SENT TO PREACH

III

KINDRED THOUGHT

Recall the Meditation and excite the desire to know more of the Eternal Word Incarnate in order to serve Him and love Him more.

PRELUDES

1. Christ wills that the Apostles should give freely that which they have freely received, and tells them what is to be the subject of their preaching.

2. Behold the whole world as the theatre of the Apostolic preaching.

3. Beg the grace to be under the Standard of Christ and to resist the wiles of the devil and spread abroad everywhere the doctrine of Christ.

A—The Persons

Behold, on the one hand, the chief of the wicked in the plains of Babylon: on the other, Jesus with His Apostles in the country place.

Under the standard of the devil all is filled with trouble—smoke—fire—terror—etc. Under the Standard of Jesus all breathes charity—concord—peace.

"No man can serve two masters." (Matt. vi. 24.) You must, then, perforce be under one standard or the other.

Abhor the standard of the devil—Listen to Christ and imitate Him, Who says to you: *"My yoke is sweet and my burden light."* (Matt. xi. 30.)

B—Things Said

Listen to the diametrically opposite discourses of the two chiefs.

The chief of the wicked exhorts his agents to inspire men, first of all, with the desire of riches—Christ, on the contrary, tells His Disciples: *"Freely have you received, freely give."* (Matt. x. 8.)

Being under the Standard of Christ, you must, of necessity, listen to His words—and put them in practice.

Remember that you must freely give that which

you have freely received—Let this disposition be deeply rooted in your heart.

C—Things Done

See what the ministers of the chief of the wicked, and the ministers of Jesus Christ are doing in the world.

The ministers of the chief of the wicked spread throughout the world the doctrine that pleases the flesh—the senses—self-love—and love of the world. Apostolic men, on the contrary, do what Christ bade them, when He said: *"And going preach, saying: the Kingdom of heaven is at hand."* (Matt. x. 7.)

Do the same, both in your private conversations —and in whatever other way you can.

Thank Christ for the blessing of being able to help in apostolic work—Apply yourself with all your might to work for the salvation and perfection of your neighbor—preaching to all the Kingdom of heaven, the Gospel of the Kingdom, the doctrine of the *Kingdom of Christ* and of the *Two Standards*.

COLLOQUY

To Our Lady—to Christ Our Lord—and to God the Father to get grace to be received under Christ's Standard—And first, in the highest degree of poverty of spirit, and even in actual poverty, if it please His Divine Majesty, and He should choose to elect and receive you to it—Secondly, in bearing reproaches and insults, the better to imitate Him in these—provided only you can endure them without

sin on the part of any person, or displeasure to His Divine Majesty.

THE CONVERSION OF MAGDALEN

I

KINDRED THOUGHT

Recall the incredible love of Christ for you.

PRELUDES

1. *And behold a woman was in the city, a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment* (Luke vii. 37).
2. See the Pharisee's house, and the room, etc.
3. Beg the grace always to approach Christ with good dispositions when you wish to pray, to meditate, or to beg some favor of Him.

A—The Persons

And He went into the house of the Pharisee, and sat down to meat. (Luke vii. 36.)

Contemplate Jesus at table—Observe His modesty—His self-control—His temperance, etc.

Compare with these virtues your own greed—and eagerness—in eating and drinking.

Christ only made use of eating and drinking in so far as they helped Him to attain the end for which His Father had sent Him—Resolve, therefore, to look only at the end of your creation in all these things.

Regret that you have not always done so—and strive to understand and to observe the *Rules of Temperance.*

B—Things Said

Listen to the conversation and the discourse of Christ at table.

Without doubt, He spoke to them of the Kingdom of God—For *"out of the abundance of the heart the mouth speaketh."* (Matt. xii. 34.)

See with what your heart is full—For if the desires of the flesh—of the senses, of self-love, and of love of the world abound within it, you will incur the reproach: *"How can you speak good things, whereas you are evil?"* (Matt. xii. 34.)

Accuse yourself before God that your heart is filled with so many vain and worldly thoughts, from which proceed so many idle and worldly words—Act in such sort that the words of the Apostle may be accomplished in you: *Be ye filled with the Holy Spirit.* (Eph. v. 18.) Then will you be able to say: *My heart hath uttered a good word.* (Ps. xliv. 1.)

C—Things Done

And behold, a woman that was in the city, a sinner . . . . brought an alabaster box of ointment. (Luke vii. 37.)

This sinner wished to ask and obtain the pardon of her sins—but before approaching to pray and to make her petition, she prepared a box of alabaster, full of precious perfumes.

Learn from this that you must, before beginning to pray, prepare the perfumes of good desires, according to those words: *Before prayer, prepare thy soul.* (Ecclus. xviii. 23.)

Hereafter do carefully all that St. Ignatius prescribes for the evening before—for the morning before prayer—and also what he wishes you to observe in the course of the Meditation—and afterwards—Thus the preparation and the act of prayer itself will have the desired excellence.

COLLOQUY

Beg the grace to speak well with God—and about God.

THE CONVERSION OF MAGDALEN

II

KINDRED THOUGHT

Recall the Meditation and excite the desire to know more of the Eternal Word Incarnate, in order that you may serve and love Him.

PRELUDES

1. This woman bathes the Feet of Jesus with her tears and pours her perfumes over them.
2. See the place where Christ is sitting at table.
3. Beg the grace of humble and sincere and prompt repentance.

A—The Persons

And standing behind at His Feet. (Luke vii. 38.)

She stood behind at His Feet regarding herself unworthy to look Jesus in the face—Like the publican, who standing afar off, *would not so much as lift up his eyes towards heaven.* (Luke xviii. 13.)

It is by these signs of true sorrow that you will know if repentance and compunction are in your heart.

Say with David penitent: *Shame hath covered my face.* (Ps. lxviii. 8.) Acknowledge that you are unworthy, after so many sins, to look upon the Face of God.

B—Things Said

The Gospel reports no single word of this penitent woman.

Observe that tears count for words—Besides, Magdalen spoke by her thoughts—which Christ understood—Doubtless, she said to Jesus, in secret, these words, or others like them: *A contrite and humble heart, O God, Thou wilt not despise!* (Ps. l. 19.)

Interior words such as these ought to be engraved in your heart.

Fill your soul with repentance—Say the *Miserere,* uniting your repentance with that of Magdalen.

C—Things Done

She began to wash His Feet with tears, and wiped

them with the hairs of her head, and kissed His Feet, and anointed them with the ointment. (Luke vii. 38.)

All these acts denote perfect contrition—sprung from love of Christ.

Apply to yourself each one of these acts of love.

Let your heart overflow with sentiments of contrition and love towards Christ, in order to follow Him the more closely, and serve Him the more faithfully, the more you see His goodness to you—Often recall these things to mind—and, after the example of Magdalen, reduce your feelings into acts.

COLLOQUY

Expressing grief for your sins.

THE CONVERSION OF MAGDALEN

III

KINDRED THOUGHT

Recall the Meditation, and desire to appreciate the incredible goodness of Christ to you.

PRELUDES

1. Jesus forgives the woman, and defends her against the Pharisee.
2. Be present in spirit in the hall of the feast.
3. Beg the grace to have true contrition, and to despise the judgments of men.

A—The Persons

And the Pharisee who had invited Him, seeing it, spoke within himself saying: "This man, if He were a prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner." (Luke vii. 39.)

Consider the pride of this Pharisee—which leads directly to other vices—for instance, to contempt of others—and to rash judgment—He was one of those who say: *Depart from me; come not near me, because thou art unclean."* (Is. lxv. 5.)

From this same source of pride come also your rash judgments, and contempt of others—contrary to the words of Christ: *"Judge not, that you may not be judged."* (Matt. vii. 1.)

Embrace the spirit of humility—Pray to God thus: *Give me not haughtiness of my eyes.* (Ecclus. xxiii. 5.)

B—Things Said

Christ said: *"Many sins are forgiven her, because she hath loved much."* (Luke vii. 47.)

Learn from this the preëminence of charity and perfect contrition—for *charity covereth a multitude of sins.* (I Pet. iv. 8.)

Examine your charity and contrition.

My little children, let us not love in word, nor in tongue, but in deed and in truth. (I John iii. 18.) Love, that is, by your tears—and by kissing and

anointing the Feet of Jesus, that is to say, His members, who are your neighbor and your brethren.

C—Things Done

Christ takes up this woman's defence against the Pharisee by the Parable of the Two Debtors.

I saw the oppressions that are done under the sun and the tears of the innocent, and they had no comforter. (Eccles. iv. 1.) Such indeed is the wickedness of men, that the unhappy rarely receive consolation from them, but God *comforteth us in all our tribulation.* (II Cor. i. 4.)

Learn from this to expect certain consolation from God, and not from men. For God consoles us *that We may be able to comfort them who are in all distress.* (II Cor. i. 4.)

Renew within you the feelings with which you were filled with regard to the three degrees, namely, poverty, contempt, and humility, you will then at once have consolation from God, and the virtue of charity, that you may console others.

COLLOQUY

Begging the grace to rise by means of these three degrees of perfection to the charity of helping and consoling the afflicted.

CHRIST FEEDS THE FIVE THOUSAND

THE MEDITATIONS OF FATHER DIERTINS

CHRIST FEEDS THE FIVE THOUSAND

I

KINDRED THOUGHT

Recall the Meditation, and desire to know more intimately the goodness of Christ to you.

PRELUDES

1. The disciples, seeing so great a multitude without food, beg Christ to send them away.
2. See the fields in which is this multitude.
3. Beg the grace to attach yourself close to Christ and to follow Him with great confidence.

A—The Persons

The multitude . . . followed Him on foot out of the cities. (Matt. xiv. 13.)

Contemplate this beautiful spectacle of poverty—The multitude was on foot—they were not anxious . . . *saying: "What shall we eat, or what shall we drink?"* (Matt. vi. 31.) All sought only Christ—See him in the midst of this crowd Himself on foot,

poor, in a humble place, beautiful—attracting all to Himself.

Conclude that you would not be using your good sense, if you did not, along with the multitude, follow so amiable a Leader.

Excite in yourself sentiments of love—together with the firm will to follow Christ by means of the *Third Degree of Humility*—abandoning to His goodness, as the Gospel says, the care of all that relates to the body.

B—Things Said

The Disciples said to Jesus: *"Send away the multitudes, that, going into the towns, they may buy themselves victuals."* (Matt. xiv. 15,) Learn from this that not only the multitudes, but also the disciples practised thoroughly the doctrine of Christ: *"Be not solicitous, saying what shall we eat, or what shall we drink?"* (Matt. vi. 31.) For the Disciples had no solicitude for themselves—but only prayed for the multitude.

Compare your immoderate anxiety with what you see here.

Offer yourself with great confidence to follow Christ—remembering the promise He has made you: *"Seek ye, therefore, first the Kingdom of God and His justice, and all these things shall be added unto you."* (Matt. vi. 33.)

C—Things Done

And He, *coming forth, saw a great multitude and*

had compassion on them and healed their sick—And when it was evening, His disciples came to Him. (Matt. xiv. 14, 15.)

Consider here the labors of Christ—He mingles with them charity and mercy—and prolongs them from morning until evening.

Remember that it was said to you: He that will follow Me must labor with Me, He must follow Me in weariness, so that He may also follow Me in glory.

Prepare yourself generously to work with Christ —and renew in your soul the will to follow the King.

COLLOQUY

Speak to your King and Leader.

CHRIST FEEDS THE FIVE THOUSAND

II

KINDRED THOUGHT

Recall the Meditation and desire to know more intimately the goodness of Christ towards you.

PRELUDES

1. Christ, after having blessed the loaves, causes them to be given by His disciples to the people.
2. See the desert place where all this is happening.
2. Beg the grace to obey the call of Jesus Christ blindly, and to follow Him even through the most difficult ways.

A—The Persons

He *commanded the multitudes to sit down upon the grass.* (Matt. xiv. 19.)

Behold this army under the Standard of Jesus Christ—for *the number of them that did eat was five thousand men, besides women and children.* (Matt. xiv. 21.) They were all seated—*as an army set in array* (Cant. vi. 9)—for *they sat down in ranks by fifties* (Mark vi. 40)—in a humble place—on the ground. Turn your eyes from this to the plain of Babylon, where the chief of the wicked is seated on a chair of fire—and of smoke,—and where under his standard all is full of trouble and horror. You must needs live under one or other of these Standards, for *no man can serve two masters.* (Matt. vi. 24.)

Hasten to the Standard of Christ—and renew your soul in the sentiments with which you have already been penetrated on this subject.

B—Things Said

Christ said to His disciples: *"Give you them to eat."* (Matt. xiv. 16.) He said this especially to Philip, *to try him, for He Himself knew what He would do.* (John vi. 6.)

It was thus that *God tempted Abraham.* (Gen. xxii. 1.) But this temptation or trial always tended to good in the beginning, the middle and the end—On the contrary, when the devil tempts, something evil is always to be found in the course of the thoughts he

suggests—After that manner God *tempteth no man.* (James i. 13.)

It is right and necessary, therefore, that you watch lest you be deceived by the temptations of the devil.

Pray that you may see the artifices of the Devil—and may, according to the *Rules for the Discernment of Spirits,* distinguish the temptation and the trials that come from God from the snares of the devil—*Prove me, Oh Lord, and try me. Burn my reins and my heart.* (Ps. xxv. 2.)

C—Things Done

Christ *gave the loaves to His disciples, and the disciples to the multitudes.* (Matt. xiv. 19.)

Thus God wills that you should receive His benefits from the hands of His ministers, and your Superiors, so that you may by this means practise humble obedience.

Examine your obedience to the rules of your state of life. See whether you look upon your Superiors as holding the place of Christ in your regard.

Exercise yourself in the *Third Degree of Humility*—Penetrate yourself more and more thoroughly with the sentiments it contains. In this way, perfect obedience will come of its own accord within you, for nothing is difficult to the humble and nothing hard to the meek.

COLLOQUY

Beg of our Lord to deign to call you to this *Third Degree of Humility,* better and more elevated than

the two others—in order to serve Him and imitate Him more perfectly, provided the service and praise of His Divine Majesty be equally—or better—secured by it.

CHRIST FEEDS THE FIVE THOUSAND

III

KINDRED THOUGHT

Recall the Meditation. Desire to know more intimately the goodness of Christ towards you.

PRELUDES

1. *And they did all eat and were filled. And they took up what remained—twelve full baskets of fragments* (Matt. xiv. 20).
2. See the place where the people were seated.
3. Beg the grace to follow Christ with great hope and confidence.

A—The Persons

Look at this feast, at which the multitude were seated *by companies upon the green grass,* (Mark vi. 39), and at which Jesus served with His disciples.

It was the figure of that heavenly banquet at which Jesus Christ will gird Himself, and make them sit down to meat who have served Him well in this mortal life—*and passing will minister to them.* (Luke xii. 37.)

Such will be the reward of the poverty and humility which you will have practised in eating and drinking.

Make the resolution of using no other food than that which you see used by Christ your King.

B—Things Said

Go around among the people, and listen to what they are saying.

Some say—as the children of Israel said of the Manna— *"What is this?"* (Exod. xvi. 15)—and again: *"This is the bread which the Lord hath given you to eat."* (Exod. xvi. 15.) Others may have said: *He hath distributed: He hath given to the poor. His justice remaineth for ever and ever!* (Ps. cxi. 9.)

To you also Christ distributes nourishment by the hand of His disciples, that is, of your Superiors. You must praise Him by saying grace before and after meals.

Say, then, henceforth with special sentiments of praise—and thankfulness—the ordinary prayers before and after meals—Say them sometimes in your heart also while you are taking your food.

C—Things Done

And they did all eat and were filled. And they took up what remained, twelve full baskets of fragments. (Matt. xiv. 20.)

With what sweetness, what abundance, what liber-

ality Jesus nourishes those who, having left all, follow Him with all their heart!

Conclude that His liberality towards you will be so much the greater the better you will have observed obedience and poverty in eating and drinking.

Have the greatest horror of any nourishment not lawfully given to you, for assuredly such nourishment will never bring with it sweet satiety. Always remember those words: *The poor shall eat, and shall be filled.* (Ps. xxi. 27.)

COLLOQUY

Beg the grace of following the King in poverty of spirit—and even actual poverty.

THE TRANSFIGURATION

I

KINDRED THOUGHT

Recall the Meditation. Desire to know more and more the Word Incarnate.

PRELUDES

1. Christ is transfigured in presence of His three disciples.
2. Represent to yourself the mountain where the Transfiguration takes place.
3. Beg the grace to labor with Christ, that you may participate in the promised reward.

A—The Persons

Jesus taketh unto Him Peter and James and John his brother, and bringeth them up into a high mountain apart. (Matt. xvii. 1.)

In Peter, you may consider the fervor of his faith and of his confidence, in James, the desire of poverty and of contempt, even to death, for he was the first to suffer these things—and in St. John, chaste love.

If you wish to be led by Jesus to a high mountain apart, these virtues must shine in you.

Make acts of faith and hope—with Peter—Place yourself with James in the *Third Degree of Humility*—and that, not after the manner of those of the *First* or of the *Second Class*—but like those of the *Third*—in order that, like James, you may suffer these things in reality and without delay—with Jesus Christ—From this degree of humility—which you will have acquired by the energetic and efficacious resolution of the men of the *Third Class,* will flow naturally the most chaste love towards God, and you will be beloved of the Lord, like the disciple *whom Jesus loved.* (John xiii. 23.)

B—Things Said

A few days before the Transfiguration, Our Lord had said: *"Amen, I say to you, there are some of them that stand here, that shall not taste death, till they see the Son of Man coming in His Kingdom."* (Matt. xvi. 28.)

Christ by these words had wished to soothe the

pain His disciples felt in hearing Him speak of His Passion. Thus also in the *Kingdom of Christ* the things that are said about the labors to be endured for Jesus and with Jesus are softened by these words: *So that he may share with me the victory, as he will have shared with me the labor*—And also by these other words: *He must follow Me in weariness, so that he may also follow Me in glory.*

Offer yourself to endure these labors and these pains, *looking for the blessed hope and coming of the glory of the Great God and our Saviour Jesus Christ.* (Titus ii. 13.)

C—Things Done

Christ *was transfigured before them and His Face did shine as the sun: and His garments became white as snow.* (Matt. xvii. 2.)

By this shining, our darkness will be enlightened—and, the stains of our sins having disappeared, a whiteness as of snow will succeed to them—But this glory was shown only to three of the disciples.

As the other disciples, on hearing the testimony of the three Apostles, felt their faith and hope increased—so this mystery should also increase your faith and hope.

Animated with lively faith and great hope, say to the Lord: *O my God, enlighten my darkness!* (Ps. xvii. 29.) *For I know that my Redeemer liveth!* (Job xix. 25)—*and in Thy light we shall see light.* (Ps. xxxv. 10.) *Thou shalt wash me and I shall be made whiter than snow.* (Ps. l. 9.)

COLLOQUY

Beg to imitate the King in bearing poverty, reproaches and injustice for His sake.

THE TRANSFIGURATION

II

KINDRED THOUGHT

Recall the Meditation, and excite the desire to know more clearly the Eternal Word Incarnate, in order to love and serve Him more.

PRELUDES

1. During the Transfiguration Christ speaks with Moses and Elias.
2. Represent to yourself the high mountain.
3. Beg the grace to follow your King with courage and constancy.

A—The Persons

And behold there appeared to them Moses and Elias talking with Him. (Matt. xvii. 3.)

Contemplate in Moses, meekness—*for Moses was a man exceeding meek above all men that dwelt upon earth.* (Numb. xii. 3.) Contemplate in Elias, zeal—Elias was *full of zeal for the law.* (I Mach. ii. 58.)

Learn from this that these two virtues must be united and must temper each other.

Yearn after the Holy Ghost—and beg the gift of Fortitude, to be applied to zeal, and the gift of Piety, to be applied to meekness.

B—Things Said

And behold there appeared to them Moses and Elias talking with Him (Matt. xvii. 3) *and they spoke of His decease that He should accomplish in Jerusalem.* (Luke ix. 31.)

In the very midst of this glory, they spoke of the future Passion of Christ.

This is what we are taught, that he who is in consolation must think how he will behave under desolation, making provision of strength against that time.

With the three Apostles, renew your strength during consolation, so that it may serve you when suffering and desolation come—Reanimate your hope of the help that will be granted to you.

C—Things Done

Seek the reason why Moses and Elias are close to Our Lord and accompany Him.

Christ shows by this that He is Master of life and death—of the living and of the dead—For Moses dies *in the land of Moab.* (Deut. xxxiv. 5.) *And Elias went up by a whirlwind into heaven.* (IV Kings ii. 11.)

This ought to encourage you never to sin mortally—not even to save your life, according to the *First Degree of Humility*—not to prefer a long life to a short one, when the glory to God would be equal—

and when there would be an equal advantage for your salvation—never to sin even venially from fear of death according to the *Second Degree of Humility.*

Raise yourself to the *Third Degree of Humility*—renewing yourself in the sentiments suitable to it, so that neither the hope of life, nor the fear of death, may ever draw you away from that degree—*for whether we live, we live unto the Lord, and whether we die, we die unto the Lord. Therefore, whether we live or whether we die, we are the Lord's.* (Rom. xiv. 8.)

COLLOQUY

Beg of Our Lord to deign to call you to the *Third Degree of Humility,* better and more elevated than the other two, in order that you may imitate Him and serve Him better, provided that the service and honor of His Divine Majesty be found in it more—or even equally.

THE TRANSFIGURATION

III

KINDRED THOUGHT

The incredible love of Christ towards you.

PRELUDES

1. Peter wishes to build three tabernacles; a voice from heaven is heard; and Jesus raises His terrified disciples.

2. Behold the mountain where these things are happening.
3. Beg the grace to follow Christ your King closely and with constancy.

A—The Persons

Turn the eyes of your mind upon the three Apostles.

Observe that they were at first so completely absorbed and inebriated by this kind of consolation, that Peter, forgetting all earthly things, wished to remain there always, and that soon *the disciples hearing fell upon their faces and were very much afraid.* (Matt. xvii. 6.)

Learn from this that you must not too soon rest in consolations; for God often takes them away—That is why you are told to humble and abase yourself as much as possible in consolation; thinking how little you are capable of doing in the time of desolation.

Observe carefully this advice of St. Ignatius—for the consolation is safe that is joined to humility—*Be Thou mindful of Thy word to Thy servant, in which Thou hast given me hope. This hath comforted me in my humiliation because Thy word hath enlivened me.* (Ps. cxviii. 49, 50.)

B—Things Said

And lo! a voice out of the cloud, saying: "This is My beloved Son, in Whom I am well pleased: Hear ye Him." (Matt. xvii. 5.)

St. Peter in his second Epistles speaks of this Voice. *For He received from God the Father,*

honor and glory, this voice coming down to Him from the excellent glory: "This is My beloved Son, in Whom I have pleased myself. Hear ye Him." And this voice we heard brought from heaven when we were with Him in the Holy Mount. (II Pet. i. 17, 18.)

You have therefore a King chosen by Heaven—Whom all princes and all peoples must obey—The commandment is given to you: *"Hear ye Him."*

Be not deaf to the call of Christ—but renew the desires you formed to follow Him as your King—Say to Him: *And I am not troubled, following Thee for my Pastor.* (Jerem. xvii. 16.)

C—Things Done

And Jesus came and touched them, and said to them: Arise and fear not . . . and Jesus charged them saying: "Tell the vision to no man, till the Son of man be risen from the dead." (Matt. xvii. 7-9.)

The Apostles could not of themselves shake off this fear. Nothing would have been able to deliver them from it, if Jesus had not come near them. After having shown them such great things, and worked in their sight such admirable wonders, He wished these not to be told to others before His Resurrection.

Understand from this that it belongs to God alone to give consolation to the soul without any preceding cause.

Learn also to fly from the applause of the world in this life.

Rather desire insults and contempt with Christ, as you have often resolved to do.

COLLOQUY

Beg the grace of imitating Christ by the *Third Degree of Humility.*

THE RAISING OF LAZARUS

I

KINDRED THOUGHT

Recall the Meditation, and excite the desire to know more of the Eternal Word Incarnate in order to serve and love Him more.

PRELUDES

1. Jesus, learning of the sickness of Lazarus, tarries yet two days in the place where He is.
2. Represent to yourself the place where Jesus stays.
3. Beg the grace to attach yourself to Christ in the midst of all adversities.

A—The Persons

Observe the house of Martha and Mary in Bethany, where Lazarus was sick.

The house was in the profoundest mourning by reason of the beloved brother's sickness and then death. And notwithstanding *Jesus loved Martha and her sister Mary, and Lazarus.* (John xi. 5.)

Thus does God allow misfortunes to fall upon persons and families whom He loves.

Cry out with Job: *And that this may be my comfort, that afflicting me with sorrow, He spares not, nor I contradict the words of the Holy One.* (Job vi. 10)—and say to God: "Give me Thy love and Thy grace—This is enough for me."

B—Things Said

The disciples dissuade Jesus from going into Judea to Lazarus, because the Jews wished to stone Him. Thomas said: *"Let us also go that we may die with Him."* (John xi. 16.)

These words indicate not only the *Second Degree of Humility,* which consists in not wishing for a long life rather than a short one, but also the *Third Degree,* which desires, even though the glory of God be only equal, rather to resemble Christ by dying.

Examine yourself upon these three *Degrees of Humility*—With your heart filled with faith and love, cry out with St. Thomas: *"Let us also go and suffer with"* Christ the effects of poverty—mockeries, insults and the Cross.

C—Things Done

When He had heard, therefore, that he was sick, He still remained in the same place two days. (John xi. 6.)

Even when He said to them plainly: *"Lazarus is dead,"* He was still in the same place.

It is thus that God often for His greater glory

and for our greater advantage—defers to grant us the benefits we beg of Him—This is clearly indicated by His words: *"Lazarus is dead. And I am glad for your sake that I was not there, that you may believe."* (John xi. 14, 15.)

Beg of the Holy Ghost the Fruit of Patience and of Longanimity—and remember the words of the Prophet Isaias: *Thus saith the Lord: "In an acceptable time I have heard thee, and in the day of salvation I have helped Thee."* (Is. xlix. 8.)

COLLOQUY

Speak with Our Lady and Our Lord about the *Third Degree of Humility.*

THE RAISING OF LAZARUS

II

KINDRED THOUGHT

Recall the Meditation, and excite the desire to know more intimately the Eternal Word Incarnate, in order to serve and love Him more.

PRELUDES

1. Christ before raising Lazarus, satisfies Himself of the faith of the two sisters.
2. Go in spirit into the house of the two sisters at Bethany.
3. Beg the grace of sincere faith.

A—The Persons

Behold Jesus at Bethany. See Martha, and then Mary, going to meet Him.

Mary to comfort them concerning their brother. (John xi. 19.)

Martha and Mary left them in order to go and profit by the conversation and consolation of Jesus.

You also, putting aside human consolation, throw yourself with Mary at the feet of Jesus (John xi. 32)—*for vain is the salvation of man.* (Ps. lix. 13.)

B—Things Said

Jesus said to Martha: *"I am the Resurrection and the Life. He that believeth in Me, although he be dead shall live. And every one that liveth and believeth in Me shall not die forever"* (John xi. 25, 26.)

Christ is the Resurrection and the Life because He is the meritorious, efficient, exemplary, and final cause of life—He that believes, even were his soul dead by sin, will live—and his body will rise again—and will live for ever—because his soul has the life of grace.

What man making use of his reason and judgment, would not follow, with the greatest ardor, such a King and Chief?

Animated with the liveliest faith, say: "Eternal Lord of all things—I make my oblation with Thy favor and help—in presence of Thy infinite Goodness—and in presence of Thy glorious Mother—and

of all the Saints of Thy heavenly Court—that I want and desire—and it is my deliberate determination—if only it be for Thy greater service and praise—to imitate Thee—in bearing all injuries—and all censure—and all poverty of spirit—and even actual poverty, too, if Thy most Holy Majesty wants to choose—and receive me to such life and state."

C—Things Done

Christ asked Martha: *"Believest thou this?"* (John xi. 26.)

Jesus would not work the miracle before He had infused perfect faith into the heart of Martha.

Thus does God act towards you. He exacts an entire faith, before granting you His benefits—so that it may be said: *"Thy faith hath made thee whole."* (Matt. ix. 22.)

Answer with Martha: *"Yea, Lord! I have believed that Thou art Christ the Son of the Living God, Who art come into this world."* (John xi. 27.)

COLLOQUY

Beg the grace to be able to fight with a lively faith for Christ.

THE RAISING OF LAZARUS

III

KINDRED THOUGHT

Desire to know more and more the almighty power of Christ.

PRELUDES

1. Christ raises Lazarus.
2. See the sepulchre in which Lazarus is laid.
3. Beg the grace of great confidence in the almighty power of Christ.

A—The Persons

Behold Jesus Who, when He saw Mary *weeping and the Jews that were come with her weeping, groaned in the spirit, and troubled Himself. . . . And Jesus wept.* (John xi. 33-35.)

Christ had the most perfect control over all these emotions of the soul, but He willed to make Himself like other men, to teach you *to rejoice with them that rejoice, weep with them that weep.* (Rom. xii. 15.)

See if you have hitherto imitated the example of Christ from a motive of charity towards God, and towards your neighbor.

So act henceforth that you may be able to say with the Apostle: *To the weak I became weak that I might gain the weak. I became all things to all men, that I might save all.* (I Cor. ix. 22.)

B—Things Said

But some of them said: "Could not He that opened the eyes of the man born blind, have caused that this man should not die?" (John xi. 37.)

Those who spoke thus were reprehensible—The answer could be given them: *"Who among men is he that can know the counsel of God? or who can think what the Will of God is?* (Wisd. ix. 13.)

You also see such astonishing events in the Church

of God—and such vicissitudes among men—that you perhaps say sometimes with the Jews: Could not He have prevented this?—and with Jeremias: *Why doth the way of the wicked prosper?* (Jerem. xii. 1.)

Rather say with the Apostle: *Oh the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways!* (Rom. xi. 33)—and with David—who after having said of the wicked: *Their iniquity hath come forth as it were from fatness* (Ps. lxxii. 7)—cries out: *I studied that I might know this thing, it is a labor in my sight, until I go into the sanctuary of God, and understand concerning their last end.* (Ps. lxxii. 16, 17.)

C—Things Done

Christ *cried out with a loud voice: "Lazarus, come forth!" and presently he that had been dead came forth.* (John xi. 43, 44.)

Your King reigns over life and death. Thus you read in St. Luke: *Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her.* (Luke iv. 38, 39.)

Assuredly, you must have no faith, or you must make no use of your good sense—if you let yourself be overcome by fear in fighting under the orders of such a powerful King.

Always remember those words addressed to you by your King: *"The very hairs of your head are all*

numbered." (Matt. x. 30.) Put all your confidence, therefore, in Him, saying: "Eternal Lord of all things—Master of Life and Death—I present Thee my offering—depending upon the help of Thy grace—And I protest that I desire—and will—and am determined to imitate Thee in bearing insults—contempt—poverty of spirit—and even real poverty, if Thy most Holy Majesty deigns to admit me to that state of life."

COLLOQUY

Beg the grace of being like Christ in the best way you can, by the *Third Degree of Humility*.

THE SUPPER AT BETHANY

I

KINDRED THOUGHT

Recall the Meditation and long to know more of Christ and love Him more.

PRELUDES

1. Christ, after having raised Lazarus, sups in the house of Simon the leper.
2. Represent to yourself the spot where the supper is taking place.
3. Beg the grace to love Jesus Christ in thought, word and deed.

A—The Persons

Behold Lazarus, his sisters, Simon the leper, and the other inhabitants of Bethany, and see how they received Jesus on His return to the little town *six days before the Pasch.* (John xii. 1.)

Contemplate their interior devotion towards Christ—their faith, hope, charity—reverence—and their other virtues, joined to the gratitude which so great a miracle had caused in their souls.

The remembrance of that miracle and of many others which were to follow ought to call forth in you the same virtues, and the same love towards Christ.

Prostrate before the Blessed Sacrament, say from your heart: *I remembered the works of the Lord, for I will be mindful of Thy wonders from the beginning. . . . Thou art the God that dost wonders!* (Ps. lxxvi. 12, 15.)

B—Things Said

Listen to what was being said everywhere in Bethany.

Jesus and His miracles were everywhere not only inwardly remembered with feeling—but were also outwardly spoken of—and were related even beyond the town itself.

You also should be the herald of the benefits and wonders of God.

I will give praise to Thee, O Lord, with my whole heart. I will relate all Thy wonders! (Ps. ix. 1.) *Let my mouth be filled with Thy praise, that I may sing Thy glory, Thy greatness all the day long.* (Ps. lxx. 8.) *I will declare Thy Name to my brethren. In the midst of the Church will I praise Thee!* (Ps. xxi. 23.)

C—Things Done

Jesus was in Bethania, in the house of Simon the leper. (Matt. xxvi. 6.) *They made Him a supper there, and Martha served, but Lazarus was one of those that were at table with Him.* (John xii. 2.)

It was thus they loved not *in word, nor in tongue—but in deed and in truth.* (I John iii. 18.)

As for you, you love in thought and in word, but you still stay with the *First* and *Second Class* of men. You are like those who neglect, even up to the hour of death to employ the necessary means.

Offer to Christ, not only in heart, but in reality—your house, your riches, your honor, your health—your life—Thus prepare Him a supper and feast, not with the *old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* (I Cor. v. 8.)

COLLOQUY

Beg to imitate Christ Our Lord in what He chose—poverty, reproaches and injuries.

THE SUPPER AT BETHANY

II

KINDRED THOUGHT

Recall the Meditation and yearn to know Christ better and love Him more.

PRELUDES

1. While Jesus is at supper, Mary pours a precious ointment on His Head.
2. See the place where the supper is taken.
3. Beg an ardent desire to know Christ better, that you may follow Him more closely and serve Him more faithfully.

A—The Persons

See Jesus seated at the table of Simon the leper, and Martha, who served, and Lazarus one of the guests, and Mary preparing the precious ointment.

Behold Lazarus, whose heart and eyes are fixed upon His Saviour, Whom he is contemplating—See the interior devotion with which Martha is animated as she serves, and the solicitude of Mary, who desires to pay Jesus an honor worthy of Him—All are filled with love and devotion towards Christ.

Such ought to be the disposition of your heart towards your amiable Saviour.

Pour yourself out wholly in admiration at the sight of the great power, and the incomparable beauty of Christ—Contemplate His love towards you, and His benefits to you—Think over the way in which you desire to render Him your service and homage, and to do Him honor—above all in the Eucharistic Banquet.

B—Things Said

Represent to yourself what all these persons said, or might have said.

It is possible that Lazarus, looking at Jesus, may

have often cried out: *"Thou the Redeemer of my life!"* (Lament. iii. 58)—that Martha may have said to the others: *Serve ye the Lord with gladness* (Ps. xcix. 1)—and that Mary spoke thus: *Thy name is as oil poured out: therefore young maidens have loved Thee.* (Cant. i. 2.)

Apply all these things to yourself, for you are not less obliged to love and serve Jesus Christ, than were these holy persons.

Love Christ as your Creator, your Redeemer, your Lord, and your God—Show this love exteriorly, by praising and blessing Him.

C—Things Done

There came to Him a woman having an alabaster box of precious ointment, and poured it on His Head as He was at table. (Matt. xxvi. 7.) And the house *was filled with the odor of the ointment.* (John xii. 3.)

It was fitting that Mary should pour this perfume upon the lovable Head of Christ—that Head which contained in fulness the Gifts and Fruits of the Holy Ghost, and which fills with the odor of all virtues, not only that house, but also earth and heaven, rejoicing the whole universe.

So act that you may also participate in this odor, so that you may say: *"We are the good odor of Christ unto God.* (II Cor. ii. 15.)

Take the resolution of applying yourself with all your might to attract by the odor of your virtues those who are under the standard of the devil, and

to bring them under the sweet yoke of Christ and under His Standard.

COLLOQUY

Speak with Christ of imitating Him in poverty and humiliations.

THE SUPPER AT BETHANY

III

KINDRED THOUGHT

Recall the Meditation, and long to know and love Christ more.

PRELUDES

1. Christ defends Mary against the murmurs of Judas.
2. See the place where the supper takes place.
3. Beg the grace to despise the judgments of men and to follow Jesus Christ poor.

A—The Persons

Behold Mary anointing the Head of Jesus, and then turn to the other guests: *Now there were some that had indignation among themselves . . . and they murmured against her.* (Mark xiv. 4, 5.) *And the disciples seeing it had indignation.* (Matt. xxvi. 8.)

It is right that you should be urged to the desire

of insults and contempt, for those who faithfully serve Christ are exposed to the judgments of men.

Reflect that you have acted with the greatest folly when you have omitted to serve Jesus Christ through fear of the judgments of men.

But to me it is a very small thing to be judged by you, or by man's day . . . but He that judgeth me is the Lord. (I Cor. iv. 3, 4.)

B—Things Said

And Jesus knowing it, said to them: "Why do you trouble this woman? for she hath wrought a good work upon Me." (Matt. xxvi. 10.)

Observe how Jesus defends Mary—how strongly and how opportunely He does it, saying that the anointing had been done for His burial.

Assuredly, Mary must have felt such consolation in being thus defended by Jesus Christ, that she could not have been hurt by the unworthy murmurs of the others—The same thing will happen to you, if you despise the judgments and the opprobrium of men.

Renew your desire to suffer insults and contempt for Christ's sake—*It is good to confide in the Lord, rather than to have confidence in man.* (Ps. cxvii. 8.)

C—Things Done

Seek the reason why Judas murmured thus, for, as the Gospel says, it was he chiefly who was indignant.

The reason is revealed by those words of St. John: *Because he was a thief.* (John xii. 6.)

Conclude from this how soon you may fall into all vices, if once you let yourself be ensnared by the love of riches.

Detest the standard of the devil with your whole heart, and embrace the poverty, and contempt of the Cross of Jesus Christ.

COLLOQUY

Speak with Our Lady and with Christ Our Lord of imitating Him in poverty and humiliations.

PALM SUNDAY

I

KINDRED THOUGHT

Recall the Meditation you are about to make, and entertain the desire to know Christ and love Him more and more.

PRELUDES

1. Jesus, wishing to enter Jerusalem, tells His Disciples to bring Him an ass and her colt.
2. Behold Bethphage, near Mount Olivet, where these things are happening.
3. Beg the grace to follow Christ and to walk in His footsteps.

A—The Persons

See Jesus at Bethphage: *And when they drew nigh to Jerusalem, and were come to Bethphage unto Mt. Olivet.* . . . . (Matt. xxi. 1.)

At Bethphage there was a place where the lambs were kept which the priests brought to the Temple to sacrifice for the Pasch. Now Jesus wished to prepare Himself for His Death, which He knew to be near, in Bethany, that is, in the house of obedience, in order to humble Himself—by becoming *obedient unto death, even the death of the Cross.* (Phil. ii. 8.) He came from Bethany to Bethphage to be taken to Jerusalem as a paschal lamb destined for the sacrifice.

Learn from this that you must prepare yourself by humble obedience to sacrifice with Jesus Christ to God your life, your health, riches, honor—and your whole being.

Let these words be profoundly engraved in your soul: *He humbled Himself, becoming obedient unto death, even to the death of the Cross.* (Phil. ii. 8.) Earnestly desire this humble obedience, and beg that you may practise it under the Standard of Christ.

B—Things Said

Christ said to two of His Disciples: *"Go ye into the village that is over against you and immediately you shall find an ass tied and a colt with her. Loose them and bring them to me. And if any man shall*

say anything to you, say ye, the Lord hath need of them, and forthwith He will let them go." (Matt. xxi. 2, 3.)

These words of Our Saviour contain several prophecies; as you can see by attentively pondering them.

Recognize in these words the dignity of the King under Whose Standard you fight.

Adore Him, then—revere Him, praise Him—and love Him, with your whole heart.

C—Things Done

'*And the disciples going did as Jesus commanded them. And they brought the ass and the colt,* (Matt. xxi. 6, 7.)

Here consider the faith of the disciples, which made them believe what Jesus told them about things distant and not yet accomplished—Remark their prompt and blind obedience.

Compare your faith and obedience with the faith obedience, for the love of Jesus Christ.

Give yourself up entirely to blind and humble obedience, for the love of Jesus Christ.

COLLOQUY

Beg the three degrees of perfection, which bring with them at once perfect obedience and all other virtues.

PALM SUNDAY

II

KINDRED THOUGHT

Recall the Meditation and dwell on the wish to know Christ better and love Him more.

PRELUDES

1. Christ sits upon the ass, which is covered with the garments of the disciples.
2. See the place in Bethphage where Christ mounts the ass.

Beg the grace of the *Third Degree of Humility*.

A—The Persons

See the state with which Christ desires to go from Bethphage to Jerusalem.

Look first at the ass covered with the garments of the Apostles—The ass was stronger than the colt to go up the Mount of Olives—Then contemplate Christ seated on the ass, and His disciples ready to accompany Him—There are no servants, nor horses, nor trumpets, nor drums, etc.

Reflect whether you will choose this state rather than that of worldlings.

If you use the first and second ways of making a good and wise election, you will certainly prefer to resemble Christ rather than the world—Offer this election with all your heart to Christ the King.

B—Things Said

Hear the prophet Zacharias speaking of this humble state to the people of Jerusalem: *Rejoice greatly, O daughter of Sion: shout for joy, O daughter of Jerusalem! Behold the King will come to thee, the Just, and Saviour. He is poor and riding upon an ass and upon a colt the foal of an ass.* (Zach. ix. 9.)

See with what clearness He foretells the poverty of Christ—which is the first thing to be preached to the whole world—according to the bidding of Christ.

Observe also that this same Christ, called by the Prophet poor, is also called the Just—the Saviour—and King.

Prostrate yourself before this just and poor King—Devote yourself entirely to Him—for He will save You.

Thus it behooves you with a joyful heart to receive the cross of Jesus, Who *having joy set before Him, endured the Cross, despising the shame.* (Heb. xii. 2.)

Place anew at the feet of your King, the expression of your desire, and of your will: "Eternal Lord of all things, I protest that I desire and will—and am firmly determined to imitate Thee in bearing insults—contempt—and poverty"—Embrace the *Third Degree of Humility—not with sadness or of necessity* (II Cor. ix. 7)—but with a heart animated with the most lively desire of doing for the love of

Christ what is required by the *Third Degree of Humility*.

C—Things Done

Seek the reasons for which Christ, Who was accustomed to go on foot to Jerusalem and so to enter it—now chooses this state.

He had foretold at the supper in Bethany His Passion—which was about to be accomplished—as well as His Death and Burial—He did not wish to go as it were sad and by constraint to that death—which He had desired with desire.

COLLOQUY

Beg of Our Lord to deign to call you to this *Third Degree of Humility*, better and higher than the two others, in order that you may serve and imitate Him more perfectly, provided that the service and praise of His Divine Majesty be there found more fully—or even equally—begging also great courage to put in practice your irrevocable determination.

PALM SUNDAY

III

KINDRED THOUGHT

Recall the Meditation. Excite the desire to know the charity of Christ towards you.

PRELUDES

1. The multitude went forth to meet Christ entering

Jerusalem, and shouted, saying: *"Hosanna to the Son of David!"*

2. See the gate of Jerusalem and the entry of Our Lord.
3. Beg the grace to love and follow Christ as your King.

A—The Persons

Behold Christ, Who, having crossed the brook Cedron, enters Jerusalem by the Golden Gate, and the great multitude coming to meet Him.

The multitude had seen Him work so many miracles—and knew of His recently raising Lazarus—Hence in their hearts the greatest sentiments of admiration—esteem—goodwill—veneration—and respect towards Christ—as being the Lord—the King—the Son of God.

To us, too, those miracles and many others are known—Hence, we ought to be similarly affected towards Him.

Animated with lively faith, excite within yourself, in union with this multitude, sentiments of reverence, and of perfect love towards Christ, your King, your Lord, your God.

B—Things Said

And a very great multitude . . . cried, saying: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the Highest!" (Matt. xxi. 9.)

They did not salute Him only in the secret of their hearts as their Lord and King, but they also proclaimed Him by their words, crying out: *"Hosanna in the Highest!"*

Jesus permits this so that you may learn not to place your confidence in men, for if to-day they cry *"Hosanna!"* in a few days they will cry, *"Crucify Him!"*

Engrave deeply on your hearts these words of the prophet: *Thus saith the Lord: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."* (Jerem. xvii. 5.) Draw near to the Lord, making acts of hope and confidence in God.

C—Things Done

And a very great multitude spread their garments in the way, and others cut boughs of trees and strewed them in the way. (Matt. xxi. 8.)

So did they use their own garments, and other creatures, to the praise, honor and service of Christ.

You must do the like.

Renew your determination to use creatures as you should.

COLLOQUY

On the use of creatures.

CHRIST PREACHING IN THE TEMPLE

I

KINDRED THOUGHT

Recall the Meditation and excite the desire to know the love of Jesus Christ towards you.

PRELUDES

1. Christ teaches daily in the Temple.
2. Imagine the aspect of the Temple.
3. Beg for zeal to preach Jesus Christ, and to imitate Him.

A—The Persons

Behold Christ in the Temple in the midst of men of all ages and of every state and condition, who hasten to Him.

Observe, Christ does what He has taught you, namely, He publishes His doctrine among men of all ages—and of every condition—He Himself first of all gives the example—"*Come to Me, all,*" He says. (Matt. xi. 28.)

Examine whether you make exception of any.

Think that those words of the Gospel apply also to you: "*He hath anointed me to preach the Gospel to the poor.*" (Luke iv. 18.) Regard not the exterior—but say to all: "*You are bought with a great price.* (I Cor. vi. 20.)

B—Things Said

Listen to the preaching and doctrine of Christ.

How are you instructed in this doctrine—and how do you instruct others?

Enter into the sentiments of the Apostle: *I judged not myself to know anything among you but Jesus*

Christ, and Him Crucified. (I Cor. ii. 2.) *But we preach Christ Crucified.* (I Cor. i. 23.)

C—Things Done

And He was teaching daily in the Temple. (Luke xix. 47.)

Christ did not interrupt His great work of teaching in order to rest, but He applied Himself daily to instruct and to preach.

Remember His words. Speaking of the glory of His Father, Our Saviour said: Let him who wishes to come with Me work with Me—Let him follow Me in My weariness, that he may also follow Me in My glory.

Excite in yourself zeal to work with Christ in teaching and preaching. To reanimate your love, repeat these words: "Eternal Lord of all things—I make my oblation with Thy favor and help—in presence of Thy infinite Goodness—and in presence of Thy glorious Mother—and of all the Saints of the heavenly Court—that I want and desire—and it is my deliberate determination—if only it be for Thy greater service and praise—to imitate Thee—in bearing all injuries—and all censure—and all poverty of spirit—and even actual poverty, too, if Thy most Holy Majesty wants to choose—and receive me to such life and state."

COLLOQUY

On the close following of Christ in poverty—and humiliations.

CHRIST PREACHING IN THE TEMPLE

II

KINDRED THOUGHT

Recall the Meditation, and desire to know the love of Christ towards you.

PRELUDES

1. Christ, having finished His preaching, returns to Bethany, because no one receives Him in Jerusalem.
2. Represent to your mind the road from Jerusalem to Bethany.
3. Beg the grace to follow Jesus, without hope of any human reward.

A—The Persons

Behold Christ leaving off His work, after having taught and preached all day.

We read in the Gospel of St. John that Jesus *was wearied with His journey*. (John iv. 6.) He must also have been wearied with the daily toil of instructing the people.

Note carefully that He was thus wearied for your sake, so as to excite you, both by word and example, to work with Him.

Say with the Church:

Weary sat'st Thou seeking me;
Boughtest, suffering on the Tree,
Let such toil not fruitless be!

Desire to bear fatigues with Him in works of

charity—after the example of Tobias—who was *wearied with burying* the dead (Tob. ii, 10)—and thus exercising a corporal work of mercy.

B—Things Said

Listen to Christ saying, both by word and example, what He had already said in the Gospel: *"Freely have you received, freely give."* (Matt. x. 8.)

Observe that, in truth, He preached and healed the sick, etc., during the whole day without receiving anything whatsoever, for we read that He was not even offered hospitality in Jerusalem.

Bear this always in mind.

Banish from your heart all desire to receive gifts, or any kind of remuneration for your labors. *For what have I in heaven? and besides Thee what do I desire upon earth?* (Ps. lxxii. 25.) Strive to be able to say with Samuel: *Speak of me before the Lord . . . if I have taken a bribe at any man's hand.* (I Kings xii. 3.)

C—Things Done

When now the eventide was come, He sent out to Bethania with the twelve. (Mark xi. 11.)

The labor of preaching and teaching being finished, new toils awaited Him—He had to go to Bethania with His twelve Apostles—Besides instructing them on the way—He also taught the inhabitants of Bethania who flocked around Him.

It is poverty, contempt of self, and humility, which

specially shine forth in this multiplied—and, so to speak, incessant work.

Renew and excite within yourself—the spirit of the *Third Degree of Humility*—so that you may resemble Christ, your excellent King.

COLLOQUY

Long to work with and for Him.

THIRD WEEK

THE LAST SUPPER

I

KINDRED THOUGHT

As soon as you wake, think where you are going and for what purpose—Briefly recall the Meditation you wish to make, penetrating yourself earnestly with the mystery to be contemplated—While rising and dressing, strive to excite yourself to sorrow and grief for the countless sorrows and sufferings of Our Lord Jesus Christ.

PRELUDES

1. Christ eats the Paschal lamb with His Disciples, and warns them of His approaching death.
2. Behold the place where the Last Supper is being eaten.
3. Beg the grace to sympathise with Christ, and to feel a lively sorrow, since it is for your sins He exposes Himself to so many pains and torments.

A—The Persons

Behold Christ eating the Paschal Lamb with His Disciples.

Contemplate the exterior rite: *You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste, for it is the Phase,* (that is, the passage) *of the Lord.* (Exod. xii. 11.)

Learn from this that you must be girded for the road which leads to Eternity—of which the Pasch was a figure.

Make the resolution to obey those words you have so often heard: *"Let your loins be girt, and lamps burning in your hands."* (Luke xii. 35.)

B—Things Said

Christ said: *"Amen, I say to you that one of you is about to betray me."* (Matt. xxvi. 21.)

Our Lord adds no bitter word, He names no one.

How often it happens that you deviate from His meekness when you speak.

Henceforth imitate the meekness of Christ Who said: *"Learn of Me, because I am meek and humble of heart."* (Matt. xi. 29.)

C—Things Done

Christ eats the Paschal Lamb with His Disciples.

He thus satisfies the precept of the Old Law, and He sees that His Disciples also observe it.

Examine whether you carefully observe the precepts and the rules of your state of life, and see that others, too, observe them.

Say to God; *My zeal hath made me pine away, because my enemies forgot Thy words.* (Ps. cxviii. 139.)

D—What He Suffers

Look at all those with whom Christ is eating the Paschal Lamb.

How sad must He have felt at taking this meal with men who, in a few hours, would abandon Him—

and with the Disciple who was to betray Him.

You will find that you have never suffered anything to compare with this.

Seeing your King in such anguish, take part in His sufferings, saying: *I did eat ashes like bread, and mingled my drink with weeping.* (Ps. ci. 10.)

E—The Divinity

Contemplate the Divinity united to the Humanity of Jesus Christ.

Notwithstanding, the Divinity leaves Judas his liberty—and comes not to the help of the Humanity any more than if It were not united to it.

And you murmur against God when He does not —at once—deliver you from tribulation.

Humble yourself as being unworthy to belong to the army of a King who endures so much suffering.

F—You

Think again of the tribulation of Christ among such guests.

He patiently endures all these things in order to teach men patience under insults and adversities—and to expiate our sins against that virtue.

Recall to mind your sins of impatience.

Here excite yourself to shame—and resolve to imitate Christ better in bearing injuries and adversity.

COLLOQUY

Beg of Christ, in the name of this suffering, the grace to be able henceforth, for His love, to speak in meekness and patience to those who contradict you—and to treat them with sweetness.

THE LAST SUPPER

II

KINDRED THOUGHT

Penetrate yourself earnestly with the Contemplation—Strive to excite yourself to sorrow and grief for the countless sorrows and sufferings of Jesus Christ.

PRELUDES

1. Christ washes the feet of His Disciples.
2. See the place where this is done.
3. Beg the grace to imitate the humility of Christ, and to suffer with Him.

A— The Persons

He riseth from supper . . . and having taken a towel, girded Himself. (John xiii. 4.)

Taking the form of a servant (Phil. ii. 7) by girding Himself with a towel, that He might serve.

And you blush at seeming a servant.

Be not ashamed of serving, but rather desire to

B—Things Said

Having washed the feet of His Apostles, Christ said to them: *"I have given you an example, that as I have done to you so you do also."* (John xiii. 15.)

Ponder carefully those two words—Christ—and you—Who is He?—And you, what are you?

Conclude that in every way you are bound to do that which He does.

Say with St. Peter: *"Lord, dost Thou wash my feet?"* (John xiii. 6.) Thou Who art God, dost Thou do so to me, who am a sinner—Lord, may I know myself; may I know Thee; in order to love Thee and to despise myself!

C—Things Done

He washes the feet of His Disciples—even the feet of Judas.

Even before saying *"I have given you an example,"* He had already washed the feet of His Disciples.

Learn to make your actions precede your words, so that it may be truly said of you, as it was of Jesus: *He was mighty in work and word before God and all the people.* (Luke xxiv. 19.)

Acknowledge your fault, for you speak much and act but tardily; sometimes even you do not act at all: wear the same livery that you see your King wearing.

D—His Sufferings

He washes the feet of Judas, notwithstanding which Judas persists in his obstinacy and is not converted.

How heavy a cross this was for Jesus.

Learn to be patient, when the result does not correspond to your labor.

Henceforth, whenever your advice and benefits are despised—unite your affliction with this cross of Christ—while praying, however, that no sin be committed.

E—The Divinity

St. John tells us that Christ *knew who he was that would betray Him.* (John xiii. 11.)

By this knowledge, the Divinity was revealed. Nevertheless it was not shown by any act of vengeance against Judas.

You, on the contrary, are ready and prompt to take revenge.

Excite yourself to repentance—*Henceforth pray for them that persecute and calumniate you.* (Matt. v. 44.) Wash their feet. Do good to them.

F—You

Recall again to your mind Christ on His knees, even washing the feet of Judas.

Your anger, your jealousy, your spirit of revenge,

your pride—behold the cause of the humiliation, and of the incomparable affliction of Christ.

Sound your heart on each of these points.

Love your King—Who, to cure these vices, has deigned to suffer such cruel things—May this love produce within you an intimate sorrow, and a lively contrition for your sins, together with a firm resolution to amend yourself.

COLLOQUY

With Christ, begging Him to grant you the grace of desiring insults and contempt.

THE LAST SUPPER

III

KINDRED THOUGHT

Recall the Meditation and excite yourself to compassion for Christ.

PRELUDES

1. After having eaten the Paschal Lamb, and washed the feet of His disciples, Christ institutes the adorable Sacrament of the Eucharist.
2. See the Cenacle, where this is done.
3. Beg for devotion towards this Blessed Sacrament, and charity towards all, so as to receive the Most Holy Eucharist worthily.

A—The Persons

Behold the Apostles, who, after the washing of the feet, are at table, to receive the Blessed Eucharist.

They were all well disposed and pure, excepting Judas, who, according to the general opinion, also received Holy Communion, *"You are clean, but not all."* (John xiii. 10.)

Examine your purity before Communion.

Resolve to prepare well for receiving this heavenly food—which is, as St. Thomas says, *death to the wicked, life to the good*—Follow the advice of St. Paul: *But let a man prove himself: and so let him eat of that Bread and drink of the Chalice.* (I Cor. xi. 28.)

B—Things Said

Christ said: *"This do for the commemoration of Me. . . . For as often as you shall eat this bread . . . you shall show the death of the Lord until He come."* (I Cor. xi. 24-26.)

How amiable is your King and Leader, He who desires to perpetuate the memory of His great love for man—of that love of which He gives so many proofs; above all, in His Passion.

Such a remembrance is a cruel reproach to you for your want of love towards Christ.

Say:

O Thou memorial of Our Lord's own dying!
O living Bread, life to men supplying!

Make Thou my soul henceforth on Thee to live;
Ever a taste of heavenly sweetness give.

O Sacred Banquet! in which Jesus Christ Himself is received; the memory of His Passion is renewed; the soul is filled with grace; and the pledge of future glory is given to us!

C—Things Done

Jesus said: "*Take ye and eat: This is my Body.*" (Matt. xxvi. 26.)

By this changing of the bread into His Body, He substituted the reality for the figure, that is, the eating of the Paschal Lamb—As the sacrifice of the lamb was instituted in memory of the going out from Egypt, so this sacrifice was established in memory of Jesus Christ's leaving this world to go to His Father—by undergoing the most cruel death.

It is, therefore, evident that you must receive the Blessed Eucharist with much more reverence than the Paschal Lamb was received.

Regret from the bottom of your heart that you do not receive It worthily enough—Henceforth prepare yourself most carefully for Holy Communion—and for the Holy Sacrifice.

D—His Sufferings

Christ said: "*This is the chalice, the new testament in My Blood: . . . But yet behold, the hand of him that betrayeth Me is with Me on the table.*" (Luke xxii. 20, 21.)

What sorrow the presence of the infamous traitor caused Christ, together with the fore-knowledge He had of the great number who would approach the Holy Table unworthily, and would thus be guilty *of the Body and Blood of the Lord.* (I Cor. xi. 27.)

Examine whether you are of that number, or at least whether you have not to reproach yourself with much lukewarmness in your Communions.

Excite yourself to sorrow, and remedy this evil—As Our Lord did not, in spite of all, refuse to give Himself to Judas, beseech Him to engrave on your heart those words: *Do good to them that hate you.* (Matt. v. 44.)

E—The Divinity

Judas obstinately persisted in his odious design.

The Divinity might in one moment have destroyed him, and spared Jesus that outrage, but, for love of us, It did not do so.

What efforts do you not make to avoid all injuries!

Oh Jesus, in return for all Thy love for me, I desire to imitate Thee as perfectly as possible—in bearing insults and pains of all kinds, provided the praise and glory of Thy Divine Majesty may to a greater degree or equally be found in this—as was said in the *Third Degree of Humility.*

F—You

Penetrate yourself anew with the sentiments of Christ beholding the obstinate malice of Judas.

He was bruised for our sins. (Is. liii. 5.)

Examine your sins against your neighbor—It is on account of them that Christ suffered such indignities at the hands of Judas.

You are the cause of that great pain of Our Lord Acknowledge it, then, and strive to blot out your sin by sincere contrition; so that you may henceforth say to God: *If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.* (Ps. vii. 5.)

COLLOQUY

Suitable to the *Third Degree of Humility,* that which relates to injuries and contempt to be endured from your neighbor.

FROM THE SUPPER TO THE AGONY

I

KINDRED THOUGHT

Penetrate yourself with the mystery and try and excite yourself to sorrow and grief for the countless sorrows and sufferings of Our Lord Jesus Christ.

PRELUDES

1. After supper, Christ goes to Mount Olivet, leaving eight of the Disciples at Gethsemane.
2. Represent to your mind Mount Olivet and the Garden of Gethsemane.

3. Beg an ardent love of God, and of your neighbor for the love of God.

A—The Persons

Behold Christ going with His Disciples to Mount Olivet.

Consider the Disciples filled with fear and sadness—See Jesus Christ your King going to the place of the combat, filled with love for God His Father and for you.

This love is the armor of God which you must put on so as not to fear, the the Disciples feared—*Fear is not in charity, but perfect charity casteth out fear.* (I John iv. 18.)

Beg most humbly from Our Lord the first Fruit of the Holy Ghost, which is Charity—Pray also that He would grant you the Gift of Fortitude—so that, filled with the love of God and of your neighbor, you may bravely defend yourself *against the deceits of the devil.* (Ephes. vi. 11.)

B—Things Said

And He said to His disciples: "Sit you here, till I go yonder and pray." (Matt. xxvi. 36.)

Already do the Princes of the priests and the Pharisees calumniate Jesus—And He says: *They detracted Me, but I gave Myself to prayer.* (Ps. cviii. 4.)

In similar circumstances, you, alas! are unhappy enough to seek other consolations.

Take refuge, henceforth, with God in prayer—for He is your strength—*For Thou art, God, my strength!* (Ps. xlii. 2.)

C—Things Done

"Sit you here, till I go yonder and pray." (Matt. xxvi. 36.)

Note what Our Saviour does here—After the manner of the best captains, He gives to His own the easiest post. He orders them to sit down, whilst, with a chosen few, He goes forward to give Himself up to laborious prayer.

You, on the contrary, cast upon others the most difficult things.

Acknowledge that you lack charity, that charity *which seeketh not her own* (I Cor. xiii. 5)—Beg for this precious virtue.

D—His Sufferings

Jesus went out with the eleven Disciples; the traitor was not with Him.

How keenly He felt the treason of Judas, to whom He had granted so many blessings, and given so many proofs of His love.

You also, by committing sin after having received so many favors, betray Our Lord.

Excite yourself to shame and to perfect contrition —Compassionate with your whole heart the pains of Christ.

E—The Divinity

Already Judas was concerting with the Jews the way to seize upon Our Lord.

The Divinity saw all this—but It desired the accomplishment of the work of our redemption, which It had decreed from all eternity.

You stop at the *First Class* of men, who form good designs, but never put them into execution.

Set yourself with the *Third Class*—and renew the resolutions you took in that Meditation.

F—You

Judas pursues his work of treachery—God permitted it so that Christ might give *Himself a redemption for all.* (I Tim. ii. 6.) Knowing this, how ought you to act?

Desire to act and to suffer for Christ, Who has loved you to such an extent.

COLLOQUY

Beg the grace of imitating Christ in bearing reproaches and injuries.

FROM THE SUPPER TO THE AGONY

II

KINDRED THOUGHT

On rising, excite within your soul the desire to sympathise with Christ.

PRELUDES

1. Accompanied by His Disciples, Christ prolongs His prayer. Being in an agony, He thrice repeats the same words.

2. Examine the place where Our Lord prays.

3. Beg the grace to pray well and to suffer well, following His example.

A—The Persons

Behold Christ prostrate on the ground in prayer. *He fell upon His Face praying.* (Matt. xxvi. 39.)

You can clearly see from this what ought to be your attitude, as a sinner, in prayer.

Prostrate upon the ground, say with Abraham: *"I will speak to my Lord, whereas I am dust and ashes."* (Gen. xviii. 27.)

B—Things Said

Christ prays: *"My Father, if it be possible, let this Chalice pass from Me! Nevertheless, not as I will, but as Thou wilt."* (Matt. xxvi. 39.)

Ponder on this resignation.

You stay with the *Second Class* of men—desiring rather to lead God to will what you will.

Strive to produce in your heart the sentiments suitable to the *Third Class.*

C—Things Done

After having prayed the first time, Christ *cometh*

to His disciples and findeth them asleep. (Matt. 26. 40.)

He interrupts His prayer to visit His disciples.

It is fitting that you also should sometimes interrupt your prayer from motives of charity.

Make an act of charity towards your neighbor—of that well-ordered Charity spoken of in the book of Canticles: *He set in order Charity in me.* (Cant. ii. 4.)

D—His Sufferings

And being in an agony, He prayed the longer. (Luke xxii. 43.)

Measure the greatness of His sufferings by the injuries He is enduring, and the torments He will have to undergo to His last breath, for which cause He is even now in an agony.

How often in your meditations have you recognized Him as your Leader and King—What now should be your feelings towards Him?

Protest that your intention—that your fixed desire—is to suffer willingly with Christ and for His love—*because Christ also suffered for us, leaving you an example that you should follow His steps.* (I Pet. ii. 21.)

E—The Divinity

And there appeared to Him an Angel from Heaven strengthening Him. (Luke xxii. 43.)

The Divinity sent this Angel to comfort Him, not to deliver Him from His Passion.

You would often desire to be delivered from suffering—it does not satisfy you to be comforted.

Strive again to establish yourself with the *Third Class* of men.

F—You

Recall to mind the agony of Christ.

The Apostle indicates the cause of this—*that we being dead to sins should live to justice.* (I Pet. ii. 24.)

Think what you, a sinner, ought to do—when He Himself suffers so much for your sins.

Expiate your sins by interior and even exterior penance—and suffer with Him, *Who did no sin.* (I Pet. ii. 22.)

COLLOQUY

Beg the grace of being like Christ Our Lord in bearing reproaches and injuries.

FROM THE SUPPER TO THE AGONY

III

KINDRED THOUGHT

On rising, excite within your soul the desire to sympathise with Jesus Christ.

PRELUDES

1. Christ, being in an agony, *His sweat became as drops of blood trickling down upon the ground.* (Luke xxii. 44.)
2. Enter in spirit into the Garden, and examine it.
3. Beg the grace of true repentance at the sight of the grievous sufferings of Our Lord.

A—The Persons

You may with St. Ignatius suppose that His garments were soaked with blood.

Contemplate Our Lord, then, clothed in the purple garment of His Blood, and remember that this condition was proposed to those who combat under His Standard, namely, they must have no other garments than those with which their King is clothed.

See if you are ready to put on the same insignia as your King.

Not only offer to God this disposition of your heart, but choose also these insignia each time that this procures a greater—or even an equal—glory to the Lord.

B—Things Said

Then He saith to them: "My Soul is sorrowful even unto death." (Matt. xxvi. 38.)

Ponder the greatness of this sorrow—which is even unto death.

Know that it is your sins which have caused Him this sorrow—especially those sins which spring from the want of indifference to health or sickness—to a

long life or a short one.

Offer generously to God a heart absolutely indifferent to the one, or to the other. For this purpose, inspire yourself not only with the reasons to be found in the *Foundation*—but still more with your love towards Christ—Who for your sake suffered so great a sadness.

C—Things Done

Christ wishes Peter and the two sons of Zebedee to watch with Him: *"Stay you here and watch with Me."* (Matt. xxvi. 38.)

That is what the King proposes to His followers: *He must work during the day and watch during the night with Me.*

Examine whether Christ cannot make you the same reproach He made to St. Peter: *"Could you not watch one hour with Me?"* (Matt. xxvi. 40.)

Offer yourself with your whole heart to watch with Christ—Reproach yourself for your want of spirit, since—while your King watches—you sleep.

D—His Sufferings

Christ *was sorrowful even unto death*—so that He sweat a bloody sweat.

Christ could with truth say: *See if there be any sorrow like to my sorrow.* (Lament. i. 12.) For who has ever beheld sorrow so great as to press out a sweat of blood?

Conclude from this how unreasonably you complain of your pains and your interior anguish.

Compassionate Christ—and unite to His sorrow your own desolations and interior afflictions.

E—The Divinity

Remember and take note that no miracle is wrought to free Christ from this great sorrow.

He could with truth say: *I have trodden the wine press alone* and the *blood is sprinkled upon my garments.* (Is. lxiii. 3.) I have not had the help of the Divinity to deliver me—If it held me up by a miracle, it was lest I should perish in My agony—and in order that I might suffer still more.

With such an example, you still complain that you are not delivered by a miracle from your tribulations!

Rather cry out with St. Francis Xavier: *Still more, Oh Lord, still more!*

F—You

Consider anew Our Lord sorrowful, and shedding a sweat of blood.

Your sins are the cause of all this—Their malice must, then, be in some sort infinite.

What must you do?—And what return ought you to make to Our Lord for His great mercy?

Christ has shed a sweat of blood for your sins: you ought at least *to water your bed with your tears* —Say, then: *Who will give water to my head, and a fountain of tears to my eyes? and I will weep day and night.* (Jerem. ix. 1.)

COLLOQUY

With Christ, begging Him for perfect contrition and perfect humility—according to the *Third Degree* —so as to correspond in some measure to His great love.

FROM THE GARDEN TO THE HOUSE OF ANNAS

I

KINDRED THOUGHT

On rising, excite within your soul the desire to sympathise with Jesus Christ.

PRELUDES

1. Christ allows Himself to be betrayed by a kiss, after having with one single word overthrown His enemies.
2. See the place where Our Lord is apprehended.
3. Beg the grace of patience, of goodness and of meekness in suffering with Jesus Christ.

A—The Persons

Behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs. (Matt. xxvi. 47.)

See Christ in the midst of those cruel wolves—*"Behold I send you as sheep in the midst of wolves."*

(Matt. x. 16.) Contemplate in Christ prudence and simplicity. *"Be ye therefore wise as serpents, and simple as doves."* (Matt. x. 16.)

Compare your prudence and simplicity with the prudence and simplicity of Jesus.

Acknowledge that when you are in the midst of adversities, you are not like a sheep, but rather like a furious dog and wolf—and are far from having this prudence and simplicity—Heartily regret your impatience, your anger, your cowardice, etc.—and make good resolutions.

B—Things Said

"You are come out as it were to a robber, with swords and clubs." (Matt. xxvi. 55.)

These words show you how many insults and outrages Our Lord suffered, He being Innocence itself —They also show you that you ought to suffer being looked upon as a malefactor, with your King, but without giving any occasion.

Examine whether, in accordance with the *Third Degree of Humility,* you prefer to be thus despised with Christ, than to enjoy the esteem of men—Acknowledge and deplore your folly and weakness, and excite in yourself, with all possible fervor, the sentiments proper to the *Third Degree.*

C—Things Done

Christ permits Judas to betray Him with a kiss. He allows Himself to be seized and bound with cords.

Here reflect that you have in all this an image and example of the things of this world—It is full of hypocritical kisses, of deceitful signs of friendship—In it the innocent *suffer persecution for justice sake*—Hence Christ said: *"If they have persecuted Me, they will also persecute you"* (John xv. 20)—and St. Paul says: *All that will live godly in Christ Jesus shall suffer persecution.* (II Tim. iii. 12.)

See whether you are ready to suffer similar things with Christ—or whether, to avoid the snares and the hatred of the world, you do not, at times, regard complacently the standard of the devil.

Abhor that standard, and prefer rather to be betrayed and seized and bound with Jesus—Do even what Our Lord teaches you: *"When they shall revile you and persecute you, and speak all that is evil against you untruly, for My sake, be glad and rejoice."* (Matt. v. 11, 12.) He says not only to be glad—but even rejoice.

D—His Sufferings

Behold Jesus bound by the soldiers and hurried along.

Ponder how much He suffers with regard to the shortness of life—For He knows they are leading Him to death—How much He suffers sickness and pains; for they seize Him violently and bind Him with cords. How much He suffers poverty—for He is stripped of all, and even abandoned by His Disciples. How much He suffers contempt—for He is arrested as a robber.

Compare with all this what you have hitherto suffered.

Sympathise with Christ; shedding tears, if you can, tears of sorrow and of shame, seeing how far you have been from following in His footsteps.

E—The Divinity

Think how all those soldiers, on hearing the one word of Jesus: *"I am He" . . . went backward and fell to the ground.* (John xviii. 6.)

Reflect and see how true is the word of Isaias: *He was offered because it was His own will.* (Is. liii. 7.) For He Who with one word was able to overthrow His enemies, He surely with perfect freedom allows Himself to be seized and bound.

You, on the contrary, when you are at liberty to embrace either the vain joys of the world or the Cross of Christ, often choose vanity, in preference to the Cross.

Regret so evil a choice, and prefer to suffer all manner of adversities with Christ, according to the *Third Degree of Humility.*

F—You

Look again upon all that Jesus suffers when He is delivered up to His enemies.

He suffers all these things for you, for your sins, and for love of you.

Reflect upon what you ought to do to correspond with so great a love.

Return Him love for love, as much as ever you

are able—Regret your sins—Consecrate yourself entirely to Christ.

COLLOQUY

With Our Lady, to get the grace of being under Christ's Standard in bearing injuries and disgrace, to be more like Him.

Hail Mary.

With Our Lord as Man, asking the same.

Soul of Christ.

With God the Father, asking the same.

Our Father.

FROM THE GARDEN TO THE HOUSE OF ANNAS

II

KINDRED THOUGHT

Excite within your soul the desire to suffer with Christ.

PRELUDES

1. Jesus heals the ear of Malchus.
2. See the Garden where this takes place.
3. Beg the grace to imitate Christ in doing good to those that hate you.

A—The Persons

Behold the tribune and the soldiers laying hands

on Jesus to apprehend Him, after Judas has kissed Him; Peter who strikes Malchus, cutting off his ear; the disciples who fly; and the Jews who hold Our Saviour, and bind Him.

See in all these things a picture of the world—where there are always frauds—seditions—treasons—combats, etc.—where the just suffer persecution and are oppressed—and abandoned—*The whole world is seated in wickedness.* (I John v. 19.)

B—Things Said

Jesus said to Peter: *"Put up thy sword into the scabbard."* (John xviii. 11.)

By these words, Our Saviour forbids His disciples to delay, or prevent or hinder His Passion—For this reason He adds: *"The chalice which My Father hath given Me, shall I not drink it?"* (John xviii. 11.) Here you have a perfect example of the men of the *Third Class.*

How far you are removed from these dispositions!

Excite within yourself the excellent desires of the *Third Class* of men, and the sentiments proper to it.

C—Things Done

And when He had touched his ear, He healed him. (Luke xxii. 51.)

Thus does Jesus fulfil His own commandment: *"Do good to them that hate you."* (Matt. v. 44.)

How little you have of this virtue.

Acknowledge your weakness—and malice—Be-

seech of God to grant you great grace, that you may advance in the virtue of doing good to your enemies.

D—His Sufferings

Go through this whole scene once more.

After so many benefits granted to Judas and to Malchus—and after such striking proofs of meekness and of virtue—they proceed nevertheless to bind Jesus as a robber, etc. The indignity of such a proceeding must assuredly have caused Christ incredible anguish.

How small are the injuries you bear, when compared with these!

Each time you have to suffer something of this kind, turn to Christ, and hear Him say to you: *"O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow!"* (Lament. i. 12)—and suffer willingly with Him.

E—The Divinity

The Divinity cast down His enemies, and cures Malchus. It might have given Him *"more than twelve legions of Angels."* (Matt. xxvi. 53.)

The Divinity shows that It can deliver Our Lord—but It does not wish to do so—so true is it that *He was offered because it was His own will.* (Is. liii. 7.)

As for you, you suffer, and you are offered—but against your will.

Let it be so no more—but renew within yourself the sentiments of the *Third Degree of Humility*—and, should the glory of God be equal, choose and

be determined rather to suffer with Christ—than to fly from the Cross.

F—You

Recall all that happened when Our Lord was seized.

Observe carefully that Christ suffered all these things on account of your sins, especially of those against meekness, goodness—and the love of your enemies.

Review your faults of impatience, of anger, of hatred—and of revenge.

Pour out your whole soul in acts of love towards Christ—Who out of His great love for you—suffered so grievously for your sins—Excite yourself to contrition for these sins—and desire to suffer and to act in future like Jesus, doing good to those who hate you.

COLLOQUY

Beg the grace of imitating Christ Our Lord by the *Third Degree of Humility*.

FROM THE GARDEN TO THE HOUSE OF ANNAS

III

KINDRED THOUGHT

Recall the Meditation—Excite yourself to sympathy with Christ.

PRELUDES

1. Christ is led away to the house of Annas; He is denied for the first time by Peter; He is struck on the Face. Recall also the other things that were said and done in that house.

2. See the house of Annas, and the road leading to it from the Garden of Olives.

3. Beg the grace to know and to imitate the example of all the virtues that Christ gives you, especially that of suffering affronts and insults with humility.

A—The Persons

Behold Christ dragged to the house of Annas, abandoned by His Disciples, followed afar off by Peter.

The abandonment of Christ had been described in the 87th Psalm: *Thou hast put away my acquaintance far from me.* (Ps. lxxxvii. 9.)

This example teaches you not to trust in men, even though they should promise you much—*Cursed be the man that trusteth in man and making flesh his arm.* (Jerem. xvii. 5.)

Put all your confidence in God—*It is good to trust in the Lord, rather than to trust in princes.* (Ps. cxvii. 9.)

B—Things Said

Jesus answered him: "If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?" (John xviii. 23.)

Thus did Jesus answer the servant of the High

Priest, who had reproved Him, saying: *"Answerest Thou the High Priest so?"* (John xviii. 22.) Jesus thus repulses the accusation, lest He should be thought to have spoken ill to the High Priest.

Christ here teaches you that you must sometimes, though with meekness, reply to injuries, lest your silence should be a subject of scandal to others.

Confess that you often answer when you should not, and that you do so with superfluous and bitter words—*So shall I answer them that reproach me in anything* (Ps. cxviii. 42)—that is to say, you must answer briefly—not disputing with a multiplicity of words—Apply to yourself also, though perhaps not in the same sense, those words of the 101st Psalm: *He answered Him in the way of his strength.* (Ps. ci. 24.) After the example of Christ, answer so as to remain always in the way of strength, or virtue; that is to say, of patience, of meekness and of goodness.

C—Things Done

Peter, at the voice of the maid that was portress, denied that he was the disciple of Jesus, saying, *"I am not!"* (John xviii. 17.)

Peter, the rock upon which was built the Church, falls miserably—and commits a shameful sin, after having said: *"Yea, though I should die with Thee, I will not deny Thee!"* (Matt. xxvi. 35.)

Learn from this that you must not only distrust others, but also yourself.

Humble yourself—Conceive a great mistrust of yourself, and say: *Have mercy on me, oh Lord, for I am weak* (Ps. vi. 3)—*For I will not trust in my bow* (Ps. xliii. 7)—that is, in my own strength.

D—His Sufferings

One of the servants standing by, gave Jesus a blow. (John xviii. 22.)

Consider who it is that strikes and Who is struck—and observe all the circumstances—This outrage is so enormous that men know of none greater.

Compare, with this blow, the things that you suffer.

Compassionate the pain of Christ—Who suffers what you justly deserve—*Oh Lord, to us belongeth confusion of face, to our princes and to our fathers that have sinned; but to Thee, the Lord Our God, mercy and forgiveness!* (Dan. ix. 8, 9.)

E—The Divinity

Turn in thought to the Divinity, Which permits all these things.

In the Garden, the Divinity showed by more than one miracle that It could destroy all Its enemies—Nevertheless It permits Jesus to suffer in His humanity these most atrocious things.

It follows clearly from this, that you must suffer many things with constancy, even though you might be able sometimes to avoid them.

Take refuge in the *Third Degree of Humility*, and make yourself in this like unto Christ.

F—You

Behold Christ disfigured by the blow.

Since the Divinity could, at any moment, have destroyed these wretches; it is evident that charity towards us sinners was the sole cause which made Our Lord submit to this shameful blow.

See whether you can be in your right mind, if so great a love does not urge you to return love for love.

Excite yourself to shame, that you should have thought of any thing but your Divine Redeemer—that you should have loved any other thing than Him—Immolate yourself wholly to Him in the flames of reciprocal love—That love will assuredly lead you to the sentiments of the *Third Degree of Humility.*

COLLOQUY

Beg to be like Christ in bearing injuries.

FROM THE HOUSE OF ANNAS TO THAT OF CAIPHAS

I

KINDRED THOUGHT

As soon as you awake, excite within your soul sympathy for Christ.

PRELUDES

1. Peter denies Our Lord twice, and at once does penance.

2. See the house of Caiphas.
3. Beg that the Passion of Christ may be a remedy to cure you of your sins, and to urge you to do penance.

A—The Persons

But they holding Jesus, led Him to Caiphas the High Priest, where the scribes and the ancients were assembled. (Matt. xxvi. 57.)

Consider the innocence and holiness of Jesus before these judges, who were fighting under the standard of the devil, filled with the desires of the flesh—and of the senses—with self-love—and love of the world—and ensnared and enchained by the passion for riches and honors.

You also, if you imitate the poverty and humility of Christ, are exposed to have judges such as these—of which the world is full.

Embrace with supreme love the Cross, and the humility of Jesus Christ—and be not dismayed by the judgments of such men—but say with the Apostle: *But to me it is a very small thing to be judged by you, or by men's day.* (I Cor. iv. 3.)

B—Things Said

Listen to Peter twice denying Christ: *Then he began to curse and to swear that he knew not the man.* (Matt. xxvi. 74.)

The cause of so shameful a fall was that Peter preferred honor to contempt—a long life to a short one, not following even the *First Degree of Humility.*

How often you have fallen from a like cause.

Excite in you sentiments of the *First* and of the *Second Degree of Humility.*

C—Things Done

And the Lord turning looked on Peter . . . And Peter going out, wept bitterly. (Luke xxii. 61, 62.)

It follows evidently from this that fortitude and constancy are free gifts and graces of God—If you attribute them to yourself as your own, you are guilty of the crime of pride and vain-glory, and thus imperil your eternal salvation.

You will find that you also have often promised much to Christ in prayer, and afterwards—for trifling causes—have been unfaithful to your promises.

Oh that the Lord would also turn and look on you!—Would that with Peter you might go out, far from the tumult and noise of the world, and weep bitterly for your sins—*O Jesus, look Thou upon me and have mercy upon me!* (Ps. xxiv. 16.)

D—His Sufferings

Behold Christ first abandoned by His Disciples, and then shamefully denied by Peter.

Reflect that this unworthy denial by Peter, and his hateful shame of the Gospel, caused Jesus Christ the profoundest sorrow.

If you compare with this injury that which you sometimes suffer, when men break their word to you, you will see that your sufferings under this head are in reality but trifling.

Desire to undergo for love of Christ the same kind of insults, provided you may suffer them without sin on the part of your neighbor—and compassionate with all your heart the sorrow of Our Lord.

E—The Divinity

Behold Christ, when Peter had gone out, standing alone in the midst of His enemies.

Well might He say: *Fat bulls have besieged Me. They have opened their mouths against Me as a lion ravening and roaring.* (Ps. xxi. 13, 14.)

Meanwhile the Divinity remains hidden permitting the Humanity to suffer such indignities.

When you are in tribulation, you desire to be at once delivered; and you go so far as to complain that God abandons you!

Imitate henceforth the patience of Christ and, cleaving to Him with your whole heart, say: *I will not fear thousands of the people surrounding me* (Ps. iii. 7)—*for mercy shall encompass him that hopeth in the Lord.* (Ps. xxxi. 10.) Draw, therefore, courage from the example of Christ when *the council of the malignant hath besieged you.* (Ps. xxi. 17.)

F—You

Behold Christ in this council of the malignant, and Peter weeping without.

Such are the trials and tribulations in which those must suffer who wish to follow Jesus Christ.

Conclude how far off you still are from the foot-

steps of Christ—notwithstanding that you have so often protested your desire of following Him very closely.

At least, miserable sinner that you are, go out with Peter and weep bitterly. Shed tears of sorrow for your sins, and tears of love and compassion for Christ, Who has suffered so much for you sake. *Who will give water to my head and a fountain of tears to my eyes?* (Jerem. ix. 1.)

COLLOQUY

Excite yourself to great sorrow for your sins.

FROM THE HOUSE OF ANNAS TO THAT OF CAIPHAS

II

KINDRED THOUGHT

On rising, excite within your soul the desire to suffer with Jesus Christ.

PRELUDES

1. Christ remains bound all night.
2. Imagine the place where He is kept bound.
3. Beg the grace to share the chains of Jesus Christ.

A—The Persons

Behold Jesus bound in the midst of the soldiers.

Observe that by these bonds He is deprived of

His liberty, bound, and prevented from going where He wishes.

You abuse your liberty, by going after those things which are contrary to the end of your creation, in what is left to the choice of your free will.

Excite yourself to sorrow on account of the bad use you have made of your liberty—Thank God that you have become in some measure like Christ by the chains of the obligations of your state of life.

B—Things Said

Listen to Christ saying in His Heart, as you may imagine, those words of the Psalmist: *The cords of the wicked have encompassed me.* (Ps. cxviii. 61.)

Understand thoroughly this truth: If men had not committed sin, Christ would not have been thus bound.

Recall to mind your sins, so that you may see what share you have in these chains of Jesus.

Excite yourself to contrition for having bound your most amiable King with such cruel chains.

C—Things Done

He remains the whole night bound.

Remember that you were invited in the *Kingdom of Christ* to imitate your King in His vigils.

Think how far you are from imitating Him in this regard.

Offer yourself to watch with Him, whether you are obliged to do so by the rules of your state of life or by the duty of charity towards your neighbor.

D—His Sufferings

Look again on Christ, Who remains bound the whole night.

Ponder deeply how painful that night must have been, by reason of the watching, of the chains, and of the length of time.

See whether Christ may not also address that reproach to you: *"What! could you not watch one hour with Me!"* (Matt. xxvi. 40.)

Be ashamed—and at least so act that you may truly say: *Oh God, my God! to Thee do I watch at break of day!* (Ps. lxii. 1.)

E—The Divinity

Turn not your eyes away from Christ so cruelly bound.

Observe that the Divinity also is as if bound; so little does It show Itself—By this you see the constancy of Christ in the labor He has undertaken, for He might in one moment regain His liberty.

You, on the contrary, desire at once to throw off all labors and sorrows.

You are a spiritless, inconstant soldier under the Standard of so valiant a King—Desire the gift of Fortitude and Constancy in following Christ—Even when at times you might free yourself from tribulations, do not do so, when the glory to God is greater, or equal.

F—You

Recall briefly all the foregoing points.

Consider Christ as a King, and those faithful to Him as soldiers, who are enlisted under His Standard—See what it behooves soldiers such as these to do and to suffer.

Conclude that there is nothing more suitable, nothing better, nothing that corresponds so well to the incomparable blessing of the love of that Divine King, than the *Third Degree of Humility*.

Attach yourself, then, entirely to the *Third Degree of Humility*—direct towards it all the sentiments of your heart, not only during one, or even a hundred meditations; but during the whole of your life—for you will never find anything more perfect.

COLLOQUY

Beg the great grace of the *Third Degree of Humility*.

FROM THE HOUSE OF ANNAS TO THAT OF CAIPHAS

III

KINDRED THOUGHT

Recall the Meditation you are about to make and try to sympathise with Christ.

PRELUDES

1. Christ during this night is buffeted and blindfolded.
2. See the place in the house of Caiphas where this takes place.
3. Beg the grace of the *Third Degree of Humility*, especially as regards insults.

A—The Persons

And some began to . . . cover His Face. (Mark xiv. 65.) *And they blindfolded Him.* (Luke xxii. 64.)

Contemplate Jesus blindfolded, because men's eyes are to open to vain and earthly things, which draw their souls away from their Creator.

For this reason you are recommended in the Addition to deprive yourself of daylight, so that you may the better open the eyes of your soul to these mysteries.

O Lord, *turn away mine eyes, that they may not behold vanity!* (Ps. cxviii. 37.) *My eyes are ever towards the Lord!* (Ps. xxiv. 15.)

B—Things Said

Listen to those men saying: *"Prophesy who it is that struck Thee." And blaspheming, many other things they said against Him.* (Luke xxii. 64, 65.)

These are the most atrocious injuries, whether you regard the persons of the blasphemers, or Him against Whom they blaspheme, or the blasphemies in themselves.

Think how far you are from imitating Christ closely—for you have hardly ever suffered an injurious word for His love.

Offer yourself to be at least somewhat like Jesus in this respect, and desire to become so.

C—Things Done

Then did they spit in His Face, and buffeted Him, and others struck His Face with the palms of their hands. (Matt. xxvi. 67.)

You have heard the outrageous words; you now behold the outrageous actions—Surely during this night the prophecy was accomplished: *He shall be filled with reproaches!* (Lament. iii. 30.)

Compare with this contumely and these injuries the injuries you have suffered.

Be ashamed that you have suffered so little out of love for Christ—and that you have suffered with such repugnance—Establish yourself with the *Third Class* of men, and resolve to imitate Christ not only in word, but in deed, in what relates to the bearing of injuries.

D—His Sufferings

Represent to your mind the chains, the blasphemies, the insults which Christ suffers during this night.

Observe that no man with the least trace of humanity in his heart could have beheld these things done to any one without sentiments of the deepest compassion—Then think, Who is this Jesus, Who is

suffering—Who are they that make Him suffer?—and who are you for whom He suffers?

Acknowledge the hardness of your heart—Pray to God that those words of Ezechiel may be fulfilled in you: *I will take away the stony heart out of your flesh, and will will give you a heart of flesh.* (Ezech. xxxvi. 26.)

E—The Divinity

These blasphemers do all these things without any hindrance from a single person.

The Divinity hides Itself, in order that Jesus may suffer—as it was foretold in the Scriptures.

Remember that Christ foretold to you: *"If they have persecuted Me, they will also persecute you."* (John xv. 20.) There is nothing astonishing in the Divinity's hiding Itself when you are persecuted.

In adversities, persecutions, and injuries, abandon yourself entirely to Divine Providence, and fix no time for It to deliver you.

F—You

Go over all that Our Lord suffered in this mystery.

Ponder those words of Isaias: *He was wounded for our iniquities: He was bruised for our sins.* (Is. liii. 5.)

Review your own crimes, for which Jesus was thus bruised.

Excite yourself to contrition for all these sins, and for the love of Jesus Christ embrace the *Third*

Degree of Humility, desiring to take part in the anguish of that frightful night.

COLLOQUY

Beg to imitate Christ Our Lord by bearing reproaches and injuries and poverty.

THE ACCUSATION OF CHRIST BEFORE PILATE

I

KINDRED THOUGHT

Recall the Meditation—Excite within your soul the desire to suffer with Jesus Christ.

PRELUDES

1. Jesus is falsely accused before Pilate of stirring up the people, and of forbidding to pay tribute to Cæsar.
2. See the house of Pilate where these things take place.
3. Beg the grace to suffer false accusations for the love of Jesus Christ.

A—The Persons

Behold Jesus in chains before Pilate, the governor of Judea.

Up to this moment, Our Lord has appeared only before ecclesiastical judges—He now stands before a secular and pagan judge—He offers an admirable

spectacle to the Angels and to the whole Court of Heaven.

When you are thus exposed to the judgments of men, remember that you are still more exposed to the judgment of God and of the inhabitants of Heaven.

When men wish to judge you, turn the eyes of your soul to the heavenly tribunal, and say: *It is . . . Thou, O Lord of Sabaoth, Who judgest justly, and triest the reins and the hearts!* (Jerem. xi. 20) —and then take no thought of the judgment of men —for the love of Him Who *delivered Himself to him that judged Him unjustly.* (I Pet. ii. 23.)

B—Things Said

We have found this man perverting our nation, and forbidding to give tribute to Cæsar. (Luke xxiii. 2.)

Weigh well the falseness of this calumny—*Oppression troubleth the wise, and shall destroy the strength of his heart.* (Eccles. vii. 8.) But it did not trouble Jesus, because the Spirit of God rested on Him.

You are so easily troubled because the Spirit of Wisdom—Understanding—Counsel—and Fortitude almost immediately fails you.

Acknowledge your weakness and blindness—*Have Mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled!* (Ps. vi. 3.)

C—Things Done

And straightway in the morning, the chief priests

. . . *binding Jesus, led Him away, and delivered Him to Pilate.* (Mark xv. 1.)

It can be truly said of these Jews: *Their mouth is full of cursing and bitterness, their feet are swift to shed blood.* (Ps. xiii. 3.)

These Jews were more active and prompt—and were earlier astir—to do evil deeds—than you are to do good.

Be ashamed of your sloth—and shake off your want of spirit—that you may say: *O God my God, to Thee do I watch at break of day!* (Ps. lxii. 1.)

D—His Sufferings

Review the streets leading from the house of Caiphas to the pretorium of Pilate, and all that Jesus there suffers, especially the calumnies poured out against Him before Pilate.

Before Caiphas He is called a blasphemer—before Pilate He is accused of sedition.

You often declare that you wish to follow closely in the footsteps of your King—whereas you often neglect His service from fear of the slightest calumny.

Acknowledge that you belong to the *First,* or to the *Second Class* of men, but rise to the *Third Class,* and thank God whenever you can—together with your King—actually suffer any reproach—or calumny.

E—The Divinity

Look and see whether the Divinity shows Itself by any exterior sign against such wretches.

The Divinity hides Itself to such an extent that even the Humanity neglects Its own defence—*And when He was accused by the chief priests and ancients, He answered nothing.* (Matt. xxvii. 12.)

You, instead, at the smallest accusation, have a thousand words to answer.

Confess before God your fault—Henceforth, when you are accused, remember the silence of Jesus, and imitate it as far as ever you can.

F—You

Think over the calumnies and outrages Jesus suffers in this mystery.

Observe that it is His great mercy which makes Him endure these things, because *He hath first loved us.* (I John iv. 10.)

Conclude from this what your love for Him ought to be—and see how you have hitherto loved Him.

Strive to make an act of perfect contrition—and enter earnestly into the sentiments of the *Third Degree of Humility.*

COLLOQUY

Beg to be like Christ your King in bearing insults and calumnies.

THE ACCUSATION OF CHRIST BEFORE PILATE

II

KINDRED THOUGHT

Go over in your mind the Passion of Christ.

PRELUDES

1. Pilate proclaims the innocence of Jesus.
2. See the Pretorium of Pilate.
3. Beg the grace to imitate Christ in suffering outrages, without giving any cause for them.

A—The Persons

See the Jews outside, while Jesus stands before the Governor.

They went not into the hall that they might not be defiled, but that they might eat the Pasch. (John xviii. 28.)

With truth had they been told: *"You also outwardly appear to men just, but inwardly you are full of hypocrisy and iniquity."* (Matt. xxiii. 28)—for they were full of envy and hatred against Christ.

Examine whether there be in you anything of this kind.

Conceive before God, Who is *the searcher of the hearts and reins* (Ps. vii. 10), a salutary fear of this vice.

B—Things Said

Pilate said to the Jews: *"I find no cause in Him."* (John xviii. 38.)

In truth, Jesus had never done anything to deserve death—or the hatred of the people.

Learn from this that you ought never to give any one cause to despise you; lest the contempt which others would have of you might turn to the prejudice of your neighbors, or to the offense of God.

So live henceforth that it may be said of you—but especially by the Supreme Judge at the hour of death: *I find no crime in him*—and desire contempt —without at the same time giving any occasion for it.

C—Things Done

Pilate saith to Him: "What is truth?" And when he said this he went out again. (John xviii. 38.)

It is thus many men, unwilling to hear the truth, turn themselves to vain and perishable things—The Apostle says of these: *They will indeed turn away their hearing from the truth, but will be turned unto fables.* (II Tim. iv. 4.)

Such are those who belong to the *Second Class* of men.

Establish yourself in the *Third Class*—nay more, rise as high as the *Third Degree of Humility*.

D—His Sufferings

Listen, on the one hand, to Pilate testifying to the

innocence of Christ, and, on the other, to the Jews obstinately accusing Him.

Weigh, according to the circumstances, the indignity of their behavior—and think how much sorrow it must have caused to the Heart of Jesus—*Oppression troubleth the wise.* (Eccles. vii. 8.)

Is it not evident at how great a distance you follow Christ, when a similar injustice casts you down?

Renew yourself, then, with more fervor in the sentiments proper to the *Third Degree of Humility.*

E—The Divinity

Jesus answered: "Thou shouldst not have any power against Me, unless it were given thee from above." (John xix. 11.)

The Divinity hides Itself not only not to deliver Christ—but also to leave the Governor full liberty to condemn Him.

And you would wish to free yourself from the power of even just judges.

Follow the advice of the Apostle: *Admonish them to be subject to princes and powers, and to obey at a word.* (Titus iii. 1.) Strive to practise humble obedience.

F—You

Consider again the iniquity of the Jews towards Christ.

Christ suffered these injuries on account of your iniquities—on account of the detractions and calumnies of which you have been guilty against your

neighbor, etc. *The Lord hath laid on Him the iniquity of us all.* (Is. liii. 6.)

It is you, rather, who are guilty, that should suffer these things—Nothing is more just and proper.

After exciting yourself to contrition, show, even by exterior penance—that you wish to suffer such things for Christ, in expiation of your sins, and with the humility of which He here gives you the example.

COLLOQUY

The grace to be like Christ in His sufferings.

THE ACCUSATION OF CHRIST BEFORE PILATE

III

KINDRED THOUGHT

On rising, excite in your soul the desire to suffer with Jesus Christ.

PRELUDES

1. Christ is put beneath Barabbas.
2. The place in the Pretorium, where Christ is compared to Barabbas.
3. Beg the grace always to make your election according to the *Third Degree of Humility*.

A—The Persons

Behold Christ placed beside Barabbas and presented together with him to the people.

Thus was accomplished that word of Isaias: *He was reputed with the wicked.* (Is. liii. 12.)

Reflect how painfully you are affected, if ever you are compared with one of inferior condition.

After seeing Christ compared with a robber, what can you do, but offer yourself to bear—with Christ—a similar insult?

B—Things Said

Listen to the Jews crying out: *"Not this man but Barabbas!"* (John xviii. 40.)

Behold Jesus not only placed on a level with Barabbas, but even below Him.

Recall the *Kingdom of Christ*—and remember that you must share the same fate with Him, if you wish to follow Him.

Say: Eternal Lord of all things—I protest that I desire, and am determined to imitate Thee in bearing insults—and outrages—and actual poverty—if Thy Divine Majesty deign to admit me to it—I desire to be placed below all, and to be *despised and the most abject of men.* (Is. liii. 3.)

C—Things Done

But the chief priests moved the people that he should rather release Barabbas to them. (Mark xv. 11.)

The chief Priests were urged by the deadly sin of envy to rouse the people—in this most shameful

way—against Jesus—For Pilate *knew that the chief priests had delivered Him up out of envy.* (Mark xv. 10.) *By the envy of the devil death came into the world, and they follow him that are of his side.* (Wisd. ii. 24, 25.)

The priests were on the side of the devil and fought under his standard. By their action did the death of Jesus enter into the world—To this most pernicious vice of envy—which springs from the three degrees of temptations spoken of in the *Exercises*—oppose the three degrees of perfection—and above all humility.

D—His Sufferings

Hearken to the cry of the people: *"Not this man, but Barabbas!"* (John xviii. 40.)

These words profoundly pierced the Heart of Jesus—for they were truly as *a sword in their lips.* (Ps. lviii. 8.)

Your heart would indeed be hard, could you behold your King thus afflicted and not be moved.

Excite in you sentiments of compassion—and an earnest desire to suffer similar things with Jesus.

E—The Divinity

And as he was sitting in the place of judgment, his wife sent to him saying: "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him." (Matt. xxvii. 19.)

The Divinity hides Itself, and gives free rein, so to speak, to the sorrows that overwhelm Christ—It shows Itself in troubling the conscience of Pilate.

The good spirit always troubles the conscience of evildoers—but the Divinity did not deliver Christ—for *the Lord was pleased to bruise Him in infirmity.* (Is. liii. 10.)

Pray that God would send you, too, remorse when you do ill—*Pierce Thou my flesh with Thy fear, for I am afraid of Thy judgments.* (Ps. cxviii. 120.) And pray with the Church that, instructed by His patience, you may deserve to have a share in His Resurrection.

F—You

Observe again the tumult of the people, who cry out: *"Not this Man but Barabbas!"* (John xviii. 40.)

The bad choice everywhere made in the world is the cause for which Jesus suffers the cruel indignity of seeing Barabbas preferred to Himself.

Examine, according to the *Rules of Election,* the various elections you have made.

Resolve to study carefully this subject of election, lest—drawn away by passion—or by human reason—you choose Barabbas instead of Christ.

COLLOQUY

Beg the grace always to make a good choice.

FROM THE HOUSE OF PILATE TO THAT OF HEROD

I

KINDRED THOUGHT

Recall the Meditation and compassionate the sufferings of Christ during His Passion.

PRELUDES

1. Pilate sends Jesus to Herod.
2. See the road leading to the palace of Herod.
3. Beg the grace of sorrow for your sins, and lively compassion for Christ.

A—The Persons

Pilate *asked if the man were of Galilee.* (Luke xxiii. 6.)

With what blindness Pilate and the others judge of the person of Christ. Pilate asks merely if He is a *man of Galilee*—He saw nothing more in Him.

Understand the truth of those words of St. Paul: *They that are according to the flesh mind the things that are of the flesh, but they that are according to the spirit mind the things that are of the spirit.* (Rom. viii. 5.) So Pilate saw in Christ nothing more than a man, and a Galilean.

Judge you according to the spirit, and confess that Jesus Christ is *the Son of the Living God.* (John xi. 27.)

Say to Him: O Jesus, Thou art my King—my Leader—my Lord—my God and my Creator!

B—Things Said

Contemplate Christ on the road leading to Herod's palace, and see the priests and the people who accompany Him with the soldiers.

You can imagine that Christ may have said to His Father: *Many calves have surrounded Me, fat bulls have besieged Me* (Ps. xxi. 13.)—calves and bulls gorged with the good things of this life, exercising all their fury against Me.

As long as the just are upon this earth, they must necessarily be in the midst of such men—*The sinner shall watch the just man: and shall gnash upon him with his teeth.* (Ps. xxxvi. 12.)

When you are surrounded by such as these, pray, and say to God: *Deliver me from the unjust and deceitful man.* (Ps. xlii. 1.)

C—Things Done

Pilate *sent Him away to Herod.* (Luke xxiii. 7.)

Pilate acknowledges the innocence of Christ—nevertheless, he abandons His cause—and tries to throw it off from himself upon another.

Thus through cowardice, or some other motive—the innocent are often undefended.

When the cause of the innocent is in question, keep ever before your eyes the rules for making a good election—and beg of God, light and strength.

D—His Sufferings

Accompany Christ, you too, whilst they lead Him away to Herod. The distance is three hundred and fifty paces.

See the outrages, listen to the insults, poured out upon Him by the populace, running to meet Him—It is now broad day, and Jesus is in the most deplorable state, having spent the night bound, and cruelly tormented.

If Christ is your King—it is meet that you should imitate Him in His labors, and in His vigils.

Say: Eternal Lord of all things—in presence of Thy infinite goodness—under the eyes of Thy glorious Mother and of all the Saints of the Heavenly Court—I protest that I desire to imitate Thee in bearing injuries—insults—spiritual—and even actual poverty—if Thy most Holy Majesty deign to admit me.

E—The Divinity

Turn your eyes towards Heaven.

God the Father, together with the whole Court of heaven, sees this dolorous journey, and yet no succor is sent from on high.

All we like sheep have gone astray: every one hath turned aside into his own way. (Is. liii. 6.) And so Jesus goes upon this sorrowful way without receiving any help.

Renew the resolutions you made in the Foundation.

F—You

Reflect upon the cause for which Jesus has suffered so much during these mysteries.

He was bruised for our sins. (Is. liii. 5.)

Excite in yourself sentiments suitable to the *First Week.*

COLLOQUY

Beg to understand sin and the world, and to abhor both.

FROM THE HOUSE OF PILATE TO THAT OF HEROD

II

KINDRED THOUGHT

Recall the Meditation; compassionate the sufferings of Christ in His Passion.

PRELUDES

1. Herod *hoped to see some sign wrought by Him.* (Luke xxiii. 8.) Jesus *answered him nothing, though the chief priests and scribes stood by earnestly accusing Him.* (Luke xxiii. 10.)
2. Behold the palace of Herod.
3. Beg the grace to suffer and to be sorrowful with Christ, and to imitate Him.

A—The Persons

See Christ at the court of Herod in presence of that king.

Christ appeared first before an ecclesiastical judge —then before a pagan judge—and now He stands before a secular judge.

In like manner are the just—especially if they are leading an apostolic life—exposed to the judgments of all sorts of men.

Do not, on this account, deviate in the least from the service of God—*But to me it is a very small thing to be judged by you, or by man's day.* (I Cor. iv. 3.) *Be not afraid at their presence.* (Jerem i. 8.)

B—Things Said

Herod *questioned Him in many words, but He answered him nothing.* (Luke xxiii. 9.)

Christ knew the heart of Herod—and saw that his words proceeded solely from vain curiosity.

Learn from this that you must oppose silence to all flattering—worldly—and idle talk.

Follow the example of Christ and say with the prophet: *They that sought evils to me spoke vain things, and studied deceits all the day long. But I as a deaf man heard not, and as a dumb man not opening his mouth.* (Ps. xxxvii. 13, 14.)

C—Things Done

Herod *hoped to see some sign wrought by Him.* (Luke xxiii. 8.)

Christ replied only by silence to the idle questions of Herod—He refused all signs and wonders to

gratify his idle curiosity—He knew that the rebellion of the flesh—and of the senses—self-love—and love of the world dominated in him.

Learn from this that you must not deliver up our holy mysteries to carnal and proud men, wholly enrolled under the standard of the devil; so long as they are not prepared to receive them, or that you have no hope that they will ever be prepared.

Conform yourself to the teaching which Christ gives you in this by His example—to that which He has already taught you: "*Give not that which is holy to dogs, neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you.*" (Matt. vii. 6.)

D—His Sufferings

Behold Jesus standing before Herod.

As, on the one hand, it is pleasant to the just to be *in the council of the just and in the congregation* (Ps. cx. 1)—so, on the other, it is a great exercise of patience for Our Lord to find Himself in the presence of Herod, the adulterer, and the murderer of St. John the Baptist.

Imitate the patience of Jesus—by silence and modesty, when you happen to be in the company of sinners.

Compassionate the sorrows of Christ—Show your compassion by your actions, uniting your patience with His, when you are in the midst of those who are against you—*Instead of making me a return of*

love, they detracted me: but I gave myself to prayer. (Ps. cviii. 4.)

E—The Divinity

Recall to mind the silence and modesty of Christ.

Not only is the Divinity hidden, but the Humanity Itself seems powerless to say or do aught in Its own defense.

Learn from this that—as Christ was offered *because it was His own will*—and *He opened not His mouth* (Is. liii. 7.)—you ought also to offer yourself willingly for Christ.

Desire that this example of His may move you—as it moved countless Martyrs—and pray that you may obtain this grace.

F—You

Consider why it is that you find Christ in the court of Herod, showing such great patience.

Our Lord during His preaching never frequented the courts of Kings. He never went to courts, where there were none disposed to receive heavenly wisdom. Nevertheless, He assisted at the various feasts of great persons who invited Him, whenever He found an occasion of helping others—When, outside of these circumstances, He shows Himself in courts, He appears there loaded with chains, and overwhelmed with sufferings.

He willed this in order to correct your useless relations with the world, and to induce you to break them off.

Say with Christ: "*The spirit of the Lord is upon me . . . to preach the gospel to the poor He hath sent Me.*" (Luke iv. 18.) And when you exercise your ministry on behalf of others highly placed, seek only the glory of God, and the salvation of your neighbor.

COLLOQUY

Beg the grace to imitate Christ and to practise with Him patience and modesty in all things.

FROM THE HOUSE OF PILATE TO THAT OF HEROD

III

KINDRED THOUGHT

Compassionate the sufferings of Jesus Christ despised and mocked.

PRELUDES

1. Jesus is despised by Herod, and clothed in a white garment.
2. Assist in imagination at this scene.
3. Beg the grace of the *Third Degree of Humility.*

A—The Persons

See the court of Herod and Jesus standing in the midst.

Herod with his army has for their banner the

standard of Lucifer—Behold him seated in his chair of pride—filled with the fumes of vanity—a murderer—and adulterer—His aspect is terrible—Then contemplate Jesus standing in the place of humility —His bearing magnificent, in the midst of so many outrages, His Face full of sweetness.

You have to be under one or other of these two standards displayed before you—*No man can serve two masters.* (Matt. vi. 24.)

Detest with your whole soul the standard of the world, and the depravity of Herod, and embrace the Standard of Christ.

B—Things Said

Study carefully the words that are here said.

The conversation of Herod with his courtiers is full of contempt and contumely: *For the simplicity of the just man is laughed to scorn.* (Job xii. 4.) But Christ speaks in His heart to His Father and to you: *I am made a derision to all my people, their song all the day long.* (Lament. iii. 14.)

If you have chosen to be under the Standard of Christ, you must also willingly suffer to be turned into derision for the love of Him.

Remember Christ so cruelly mocked, when for the sake of virtue you are turned into derision and despised—The time will come when these mockers will say—with Herod and his courtiers: *These are they whom we had sometimes in derision and for a parable of reproach! We fools . . . have erred from the way of truth!* (Wisd. v. 3, 4-6.)

C—Things Done

And Herod with his army set Him at nought: and mocked Him, putting on Him a white garment. (Luke xxiii. 11.)

Thus Herod with his army has nothing but contempt for Jesus, Whom he looks upon as a fool

These are the garments of your King—the livery in which you must be clothed.

Exercise yourself in the *Third Degree of Humility —The wisdom of this world is foolishness with God.* (I Cor. iii. 19.)

D—His Sufferings

Behold Jesus—clothed in a white garment and turned into derision.

Isaias made a faithful picture of Him when he said: *And we have seen Him . . . despised and the most abject of men.* (Is. liii. 2, 3.) For indeed the Wisdom of the Lord could not be more lowered by contempt than to be counted a fool.

Compare with this contempt of Christ any reviling you have ever received.

If you love your King, you will assuredly be touched with pity and compassion—and you will desire to suffer with Him the like contumely for justice sake.

E—The Divinity

See God the Father together with the heavenly court looking on Jesus thus despised.

In Heaven, it is Herod and his court who are looked upon as fools—The justice of this judgment will be acknowledged by all those who imitate Herod, when they will be forced to cry out: *"We fools esteemed their life madness!"* (Wisd. v. 4.) Nevertheless the heavens seem shut—and the Divinity sends Christ no help.

It is not astonishing that the heavens seem sometimes to be shut against you, too, during desolation.

When you say to the Lord: *Why hast Thou cast me off? and why do I go sorrowful, whilst the enemy afflicteth me?* (Ps. xlii. 2), say it not complaining; for you ought to remember this desolation of Christ in the midst of such contempt—but say it humbly, begging His help: *Send forth Thy light and Thy truth.* (Ps. xlii. 3.)

F—You

Again contemplate Christ turned into ridicule.

Your sins of pride have been the cause for which God in such contempt *spared not even His own Son, but delivered Him up.* (Rom. viii. 32.)

Examine yourself, reviewing your thoughts, words, and deeds of pride.

Excite yourself to contrition for these sins, for the love of Jesus Christ—Who suffered so much for you—Renew the sentiments of the *Third Degree of Humility.*

COLLOQUY

Beg of God to grant you His grace in great abun-

dance—For after you have renewed within yourself, thousands of times, the sentiments of the *Third Degree of Humility*—you still feel your weakness, whenever the occasion of practising its teaching occurs—so deep are the roots of the opposite deadly sin in your heart.

THE RETURN FROM HEROD TO PILATE

I

KINDRED THOUGHT

Compassionate the sufferings of Christ despised and mocked.

PRELUDES

1. Jesus Christ having been sent back to Pilate, Herod and Pilate are reconciled.
2. See the road traversed by Jesus on His return to Pilate.
3. Beg the grace to follow, with great constancy, the footsteps of Christ in this Mystery.

A—The Persons

Behold Christ returning to Pilate's house.

It was about mid-day, and the outrages against Jesus began again—and were multiplied—for the crowd gathered ever more numerous—Consider, then, in Our Lord patience—meekness—and long-suffering.

Alas! in the slightest adversities—you give your-

self up to discouragement—and lose the virtue of patience.

Thou art my patience, O Lord (Ps. lxx. 5.)—for by Thy Passion—Thou hast taught it to me—and hast merited it for me—Hence I desire with all my heart to imitate Thee in it.

B—Things Said

Listen to the Scribes and Pharisees, who accompany Jesus, speaking to one another and to the people.

Their words are described in the Book of Proverbs: *Come with us: let us lie in wait for blood: let us hide snares for the innocent without cause.* (Prov. i. 11.)

Since the chief of the wicked has a horrible aspect and a frightful countenance—it is not surprising that from his mouth and that of his ministers should proceed such cruel words against the innocent.

Oppose the patience of Christ to all these terrors. Have courage—keep a stout heart and a bold front —*Fear not the words of a sinful man, for his glory is dung and worms. Today he is lifted up, and tomorrow he shall not be found!* (I Mach. ii. 62, 63.).

C—Things Done

Herod *sent Him back to Pilate. And Herod and Pilate were made friends that same day.* (Luke xxiii. 11, 12.)

They continued to be the enemies of God on account of their idolatry and their adulteries, etc.—

Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever, therefore, will be a friend of this world becometh an enemy of God. (James iv. 4.)

Conclude, then, that he who prefers the friendship of the world to that of God is making no use of his good sense—Having known the world—and held it in horror—keep yourself far from all that is vain and perishable.

D—His Sufferings

Consider again Christ sent back to Pilate.

Jesus could have said to His Father: *Day and night Thy Hand was heavy upon Me.* (Ps. xxxi. 4.) For He had suffered so much during the whole night in the house of Caiphas—and He suffered so much also during the day.

Consider what great cowardice it would be did you abandon your King in these cruel straits.

Say: Eternal Lord of all things—I desire—and will to imitate Thee in bearing injuries, outrages, spiritual, and even real poverty, if Thy Divine Majesty deign to admit me.

E—The Divinity

Contemplate, still more attentively, Christ in the midst of all these torments.

Here there are no miracles—not a word—with which He could have avoided all these evils in a moment—Not content with prophesying His Passion by the mouth of His Prophets—He also willed to endure it.

Thus do men act who are bent on serving God at any cost with perfection—like those of the *Third Class*.

Strengthen yourself in this disposition—and make acts suitable to it.

F—You

Keep the eyes of your soul fixed on Christ.

He endures all this *for us men and for our salvation*—and on account of your sins. *The chastisement of our peace was upon Him.* (Is. liii. 5.)

Ask yourself, what ought you to do?

Penetrate your soul with sentiments of perfect contrition.

COLLOQUY

Sorrow for your sins.

THE RETURN FROM HEROD TO PILATE

II

KINDRED THOUGHT

Sentiments of compassion towards Christ.

PRELUDES

1. Jesus is cruelly scourged, crowned with thorns, and buffeted.
2. See the Pretorium, where all this takes place.

3. Beg the grace to know the sorrows of Christ more intimately, and implore the favor of suffering with Him.

A—The Persons

Enter in spirit into the Pretorium of Pilate: behold Christ bound to the Column to be scourged.

Weigh well how great is this ignominy inflicted upon Our Lord—What shame He endures fastened to a pillar like a criminal—stripped of His garments —condemned to be scourged—and thus exposed to the gaze of others as a criminal—Even had He been spared the scourging—was there not in all these things the depth of degradation for Him?

These are the outrages and contempt that Christ —by His example—has taught you to covet, when they would contribute to His service.

Imitate the Apostles who—encouraged by this example of Our Lord—*went from the presence of the council rejoicing that they were accounted worthy to suffer reproach for the name of Jesus.* (Acts v. 41.)

B—Things Said

Listen!—It is not to words that you listen, but to blows—the blows of the scourge.

This is the *noise of the whip.* (Nahum iii. 2.)

Jesus here gives you the example of patience in the maladies that afflict your body—in the bitter pains by which it is tortured.

Follow this example of Christ—and let the *noise of the whip* be heard, saying: *I am ready for scourges!* (Ps. xxxvii. 18.)

C—Things Done

Then, therefore, Pilate took Jesus and scourged Him. And the soldiers platting a crown of thorns, put it upon His Head and they put on Him a purple garment. (John xix. 1, 2.) *They put* this crown *upon His Head and a reed in His right Hand. And bowing the knee before Him, they mocked Him saying: "Hail, King of the Jews." And spitting upon Him, they took the reed and struck His Head.* (Matt xxvii. 29, 30.) *And they gave Him blows.* (John xix. 3.)

Here no long treatise is necessary—it is enough to look upon each thing done.

How opposed are all these things to the works of the flesh—of the senses—of self-love—and of love of the world!

Bowing the knee before your King thus crowned, adore Him—and with the Church—say to Him: *O Christ, Thou art the King of glory—Thou art the Eternal Son of the Father!*

D—His Sufferings

Ponder awhile upon this scene.

Go over in mind the four things proposed to you in the *Foundation,* that you may see how much Christ suffers: 1 A short life: all these torments are but the preludes to His death upon the Cross. 2. Sickness and sorrow: He is buffeted—crowned with thorns—scourged. 3. Poverty: He is stripped of all—and abandoned by His friends. 4. Contempt

and outrages: They bend the knee in mockery before Him.

How far indeed are you from walking in the footsteps of your King!

Offer yourself to Jesus, to follow Him closely in these four kinds of suffering.

E—The Divinity

Turn your eyes now towards the Heavenly Court.

The Divinity seems to be still inactive: *for the Lord was pleased to bruise Him in infirmity.* (Is. liii. 10.) And in all these atrocious sufferings He is not yet sufficiently bruised.

Considering all this—could you still wish to remain in the *First* or *Second Class* of men?

Rise to the *Third Class*—and let your heart be broken with sorrow: A *contrite and humbled heart, O God. Thou wilt not dispise!* (Ps. l, 19.)

F—You

Reflect upon the cause of these barbarous torments.

It is this: *The Lord hath laid on Him the iniquity of us all.* (Is. liii. 6.)

It behooves you, then, to deplore your sins—and to be heart-broken for having committed them.

Say: *Have mercy on me, O God, according to Thy great mercy!* (Ps. l. 1.)

COLLOQUY

Sorrow for your sins.

THE RETURN FROM HEROD TO PILATE

III

KINDRED THOUGHT

Be sorrowful and sympathise with Christ.

PRELUDES

1. Pilate takes Jesus, thus crowned, and shows Him to the people.
2. See the place where Christ is thus made a spectacle to the people.
3. Beg the grace to follow more closely in His footsteps.

A—The Persons

Jesus therefore came forth bearing the crown of thorns and the purple garment. (John xix. 5.)

Contemplate your King on the balcony of the Pretorium, wearing *the diadem wherewith His mother crowned Him.* (Cant. iii. 11.) His mother, that is, the synagogue of the envious Jews—He is made a *spectacle to the world and to Angels and to men* (I Cor. iv. 9)—to the Angels, who venerate and adore Him—to men, that is, to the Jews, who are scandalized in Him, and conceive great hatred of Him.

To which will you join yourself: to the Jews or to the Angels?

At the sight of your Lord, break forth, like the

Angels, into sentiments of admiration—adoration—and love towards our God and Lord.

B—Things Said

And Pilate *saith to them: "Behold the Man!"* (John xix. 5.)

Christ, although He was God, wished to be proclaimed man by Pilate, to teach you to despise the empty titles of this world.

Consider how much these titles often move the minds of men.

Desire only true titles of nobility—*Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.* (II Cor. xii. 9.) *Let not the oil of the sinner fatten my head.* (Ps. cxl. 5.)

The titles of human glory are all false—conferred only by miserable sinners.

C—Things Done

Pilate therefore saith to the Jews: "Behold, I bring Him forth unto you, that you may know that I find no cause in Him." (John xix. 4.)

But the more Pilate seeks to acquit Him, the more the Chief Priests and the servants cry out—*"Crucify Him! Crucify Him!"* (John xix. 6.)

See how pernicious is the deadly sin of envy—In fact, Pilate himself *knew that for envy they had delivered Him.* (Matt. xxvii. 18.) *Envy is the rottenness of the bones.* (Prov. xiv. 30.) *By the envy of the devil death came into the world.* (Wisd. ii. 24.)

Overcome this vice—the root of which is in pride—by the *Third Degree of Humility.*

D—His Sufferings

Jesus therefore came forth bearing the crown of thorns and the purple garment. (John xix. 5.)

The outrages He endured in the interior of the Pretorium were but a private ignominy, and contumely—but these outrages heaped upon Him on the outside, in the sight of the whole people, became more infamous and degrading—just as glory is nothing else but public honor and praise.

Whilst Christ suffers this ignominy—you think only of worldly glory!

Take refuge once again in the *Third Degree of Humility.*

E—The Divinity

The Jews cried out: *"Crucify Him! Crucify Him!"* (John xix. 6.)

These outcries could not be produced without the concurrence of the Divinity—The Divinity does not refuse this concurrence—It permits the Sacred Humanity to endure the ignominies.

And you study so carefully to obliterate what could bring contempt!

Acknowledge your sore need of the grace of God to overcome your pride.

F—You

Think over all that Jesus has suffered during this Mystery.

Your self-love—your love of the world—and of vain-glory—have caused all these sufferings of Jesus.

Recall to mind your sins of this nature.

Strive to efface them by both interior and exterior penance.

COLLOQUY

An act of sorrow for your sins—and contempt for the honors of the world.

THE CONDEMNATION AND CRUCIFIXION OF CHRIST

I

KINDRED THOUGHT

The desire to embrace the Cross with Christ.

PRELUDES

1. Pilate delivers Christ to be crucified.
2. See the Judgment Hall.
3. Beg the grace to suffer the judgments of men with patience.

A—The Persons

Pilate . . . brought Jesus forth, and sat down in the judgment seat. (John xix. 13.)

Observe the judge, Pilate, seated in the judgment

seat; the Jews, witnesses and accusers; Jesus standing accused in the midst of them, without defender or advocate, modestly keeping humble silence.

You are in the habit of opposing your judges and your Superiors—you murmur—and sometimes even boldly resist them.

Resolve to observe henceforth the recommendation of St. Peter: *Be ye therefore subject to every human creature for God's sake—whether it be to the King as excelling, or to governors as sent by him.* (I Peter ii. 13, 14.) And with great respect—and humble modesty—submit yourself to their judgment —for the love of God.

B—Things Said

Pilate saith to them: "Shall I crucify your King?" The Chief Priests answered: "We have no king but Cæsar!" (John xix. 15.)

The Jews here openly deny Christ is a King—They prefer to acknowledge Cæsar rather than Christ.

Far be it from you to imitate these blind and obstinate Jews.

Say, on the contrary, with the Church: *O Christ, Thou art the king of glory!*—and with David: *Thou art Thyself my King and my God!* (Ps. xliii. 5)—and those other words: *"Eternal Lord of all things!"*

C—Things Done

Pilate . . . taking water, washed his hands before the people, saying: "I am innocent of the

blood of this just man: Look you to it." And the whole people answering, said: "His Blood be upon us and upon our children!" (Matt. xxvii. 24, 25.)

After having in so many ways declared Christ innocent—and sought by every means to acquit Him —Pilate wishes to frighten the Jews by saying, *"Look you to it."* Notwithstanding, the people press him, and draw him away to pronounce the unjust sentence —calling down upon themselves—and upon their children—the vengeance required by this innocent Blood.

How great is the power of envy and hatred in those whose hearts are blinded by these passions!

Pray with the Church: *From anger, hatred and all ill will, O Lord, deliver us!*

D—His Sufferings

Behold Christ condemned to death.

When you consider the judges—the accusers—the innocent Jesus—you can say with truth of this judgment: *I saw under the sun in the place of judgment, wickedness, and in the place of justice, iniquity.* (Eccles. iii. 16.)

You can conclude from this what sorrow Christ felt in His soul—*For oppression troubleth the wise, and shall destroy the strength of his heart.* (Eccles. vii. 8.)

We acknowledge Thee for our King, O Jesus— We wish to suffer with Thee the unjust judgments of men—whenever Thy service requires it.

E—The Divinity

Consider again all those who took part in this iniquitous scene.

Reason out what punishment they deserved—and notwithstanding, He who has given so many examples of severity; Who destroyed nearly the whole of the human race by the Deluge—who reduced to ashes the cities of Sodom and Gomorrha—He, in this circumstance, restrains Himself—He hides Himself and the might of His Arm.

And you breathe vengeance against your opponents!

Cry out rather with St. Stephen: "*Lord, lay not this sin to their charge.*" (Acts vii. 59.) Imitate Jesus Christ, *Who When He was reviled did not revile: when He suffered, He threatened not; but delivered Himself to him that judged Him unjustly.* (I Peter ii. 23.)

F—You

Consider again the whole of this Mystery.

St. Peter adds the cause which induced Jesus to deliver *Himself to him that judged Him unjustly—that we being dead to sins should live to justice.* (I Peter ii. 24.)

How many reasons there are—and obligations—for you to die to sin and live to justice.

Penetrate your soul more and more with hatred for sin.

COLLOQUY

Hatred and sorrow for your sins.

THE CONDEMNATION AND CRUCIFIXION OF CHRIST

II

KINDRED THOUGHT

Prepare yourself to go with Jesus to Mount Calvary.

PRELUDES

1. Jesus carries His Cross, and is helped by Simon of Cyrene.
2. See the road leading from the Pretorium to Calvary.
3. Beg the grace to carry the Cross with Christ.

A—The Persons

And bearing His own Cross, He went forth to that place which is called Calvary. (John xix. 17.)

Behold Christ loaded with His Cross—and remember those words of the Prophet Isaias: *A child is born to us and a Son is given to us, and the government is upon His shoulder.* (Is. ix. 6.) For by His Cross He has conquered all His enemies—and won supremacy and the kingdom.

The Cross, if you are adorned with it, is the mark and sign that you are a true soldier of Christ.

But God forbid that I should glory save in the Cross of Our Lord Jesus Christ! (Gal. vi. 14.)

B—Things Said

Listen to the words of Our Lord: *"Whosoever doth not carry his cross and come after Me cannot be My disciple."* (Luke xiv. 27.)

What Christ said then He says now—and He teaches it to you by His example.

See and examine by means of this sentence of Christ, if you are really His disciple.

Excite within you the will to devote yourself wholly to Him as your King—your Lord—and your Master.

C—Things Done

And going out, they found a man of Cyrene named Simon—Him they forced to take up His Cross. (Matt. xxvii. 32.)

You can understand from this that Christ carried His Cross to the utmost limit of His strength, since He had to be helped.

Such should be your constancy in carrying the Cross.

Gather up all your strength—ever to carry the Cross with Christ—He was helped by Simon the Cyrenean—but you will be helped by Christ Himself.

D—His Sufferings

Measure the length of the road trodden by Christ, from the Pretorium to Calvary.

Think of the weight of the Cross—which He bore

—till Simon came to help Him—His strength was exhausted by want of sleep—by the Scourging—and the Crowning with Thorns—the chains—and the blows.

This is the same way of the Cross you have so often chosen in your Meditations.

Do not regret your choice—but compassionate the sorrows of Christ—Engrave deeply in your heart the words of St. Peter: *Unto this are you called: because Christ also suffered for us, leaving you an example that you should follow His steps* (I Peter ii. 21)—those steps which are imprinted on the road to Calvary.

E—The Divinity

They led Him away . . . and there were also two other malefactors led with Him to be put to death. (Luke xxiii. 26, 32.)

Observe that the Divinity does not appear to deliver Jesus any more than the two robbers—thus it would almost seem as though the most innocent Saviour were judged by God worthy to share the fate of these malefactors.

Hence you should not be surprised if you sometimes see the just involved with the wicked in the same misfortune. God does this by an admirable judgment—so that He may the more gloriously crown their patience—and their merits—as happened to Christ on the day of His Resurrection.

Lord! *Thy judgments are a great deep!* (Ps. xxxv. 7.) Remember those words of Ecclesiastes:

If thou shalt see the oppressions of the poor and violent judgments and justice perverted in the province —and surely all this was seen, more than elsewhere, in the condemnation of Jesus—*wonder not at this matter; for he that is high hath another higher.* (Eccles. v. 7.) Reanimate your faith and hope at the thought of the day which is to come—when those who have loaded you with afflictions *shall be troubled with terrible fear and shall be amazed at the suddenness of your unexpected salvation.* (Wisd. v. 2), as happened to Christ.

F—You

Behold Jesus gradually nearing Mount Calvary.

Recall the words of the Prophet: *He shall be led as a sheep to the slaughter.* (Is. liii. 7.) *All we like sheep have gone astray; every one hath turned aside into his own way, and the Lord hath laid on Him the iniquity of us all.* (Is. liii. 6.)

Because you have wandered away from the road which leads to the end of your creation—and have turned yourself towards sin—Christ, in order to lead you back, trod the bloody way of the Cross.

I have gone astray like a sheep that is lost: seek Thy servant, because I have not forgotten Thy commandments. (Ps. cxviii. 176.) *Lead me into the path of Thy commandments; for this same have I desired.* (Ps. cxviii. 35.)

COLLOQUY

Great sorrow for your sins.

THE CONDEMNATION AND CRUCIFIXION OF CHRIST

III

KINDRED THOUGHT

Prepare yourself to go with Christ to Mount Calvary.

PRELUDES

1. Christ is crucified between two thieves.
2. Place yourself on Mount Calvary.
3. Beg the grace to understand intimately the Mystery of the Cross.

A—The Persons

Behold Christ on Mount Calvary in the midst of the soldiers, and surrounded by the instruments of His execution—ready to be crucified.

In these difficult and fatal circumstances—there shines forth in Him to the highest degree that which had been foretold by Isaias: *The spirit of the Lord shall rest upon Him, the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of goodness. And He shall be filled with the spirit of the fear of the Lord.* (Is. xi. 2, 3.)

As for you, whenever there is anything difficult to be undertaken for God, you easily lack the virtues of Counsel—Fortitude—and the rest.

Beg the Seven Gifts of the Holy Ghost—and fol-

lowing the example of Christ—go resolutely to the Cross.

B—Things Said

And Pilate wrote a title also and he put it upon the Cross. And the writing was: Jesus of Nazareth, King of the Jews. (John xix. 19.)

The Jews had cried out: *"We have no King but Cæsar!"* (John xix. 15.) Notwithstanding the Jews, and in spite of their protestations—Christ, by means of this inscription, is proclaimed by Pilate King of the Jews.

If this inscription offended that ungrateful people—it ought assuredly to be most pleasing to you, who—long ago—have acknowledged Jesus for your King.

Be not satisfied with acknowledging Him King of the Jews—but confess that He is *the King of Kings and Lord of Lords!* (I Tim. vi. 15.) *I will extol Thee, O God, my King!* (Ps. cxliv. 1.)

C—Things Done

And they crucified Him. (Mark xv. 25.)

Observe that Jesus, nailed to a high Cross, was in some sort separated from the earth and the world, His Flesh and His Body being fastened to the Cross.

Thus should you despise and leave the world—for *they that are Christ's, have crucified their flesh—with the vices and concupiscences.* (Galat. v. 24.)

Say, then, with the Apostle: *God forbid that I should glory save in the Cross of Our Lord Jesus*

Christ; by Whom the world is crucified to me and I to the world. (Galat. vi. 14.) That is to say, I regard the world as a thief on the cross—as the world regarded Christ.

D—His Sufferings

They crucified Him there, and the robbers, one on the right hand, and one on the left. (Luke xxiii. 33.)

Carefully weigh every detail of this horrid spectacle—See how much Jesus suffers: the shortness of life: He is in the flower of His age—Sickness and pain: His Hands and Feet are pierced with nails, etc. Poverty: He is in the most complete destitution—Contempt and shame: *He was reputed with the wicked.* (Is. liii. 12.)

You are a delicate soldier—under such a King!

Run to Jesus Crucified—draw close to Him—embrace His Cross—and say to Him what your mind and heart will suggest to you.

E—The Divinity

Examine the innumerable multitude of men gazing attentively at this spectacle.

The Divinity seems to say: *"My hour is not yet come."* (John ii. 4.) *"How then shall the Scriptures be fulfilled, that so it must be done?"* (Matt. xxvi. 54.)

Thus when you see that sinners are *abounding in the world,* and *have obtained riches,* and that the just *have been scourged all the day—go into the sanctuary of God and understand concerning their last*

ends. (Ps. lxxii. 12, 14, 17.) The hour is at hand when the Divinity will manifest Itself.

F—You

Stay awhile in the embrace of Christ Crucified.

Think upon those words of St. Peter: *Who His own self bore our sins in His Body upon the tree, that we, being dead to sins, should live to justice; by Whose stripes you were healed.* (I Pet. ii. 24.)

Thus has God loved you—and thus you should love Him by *living unto justice.*

Give free scope to your feelings, while holding the Cross in a tender embrace.

COLLOQUY

Love for Christ on the Cross—and determination to follow Him.

ON THE CROSS

I

KINDRED THOUGHT

The desire *to comprehend with all the saints, what is the breadth, and length, and height, and depth; to know also the charity of Christ, which surpasseth all knowledge* (Eph. iii. 18.), and which is hidden in the mystery of the Cross.

PRELUDES

1. Jesus hears the blasphemies from the height of the Cross, and sees the division of His garments.

2. Behold the Mount of Calvary.
3. Beg the grace that you may be enabled to take part in the Cross of Christ.

A—The Persons

Behold both Jews and Gentiles *that passed by blasphemed Him, wagging their heads.* (Matt. xxvii. 39.)

The Jews—above all—filled with jealousy and hatred—were in great agitation—for *the wicked are like the raging sea which cannot rest.* (Is. lvii. 20.)

There is nothing surprising in this, when you behold in the camp of Babylon all things in confusion and trouble, under the chief of the wicked.

Take your place under the Standard of Christ—There are to be found the Fruits of the Holy Ghost—which are *charity, joy, peace, patience, benignity, goodness, longanimity, mildness, etc.* (Gal. v. 22, 23.)

B—Things Said

The Jews blasphemed Him, saying: *"Vah! Thou that destroyest the Temple of God and in three days buildest it up again; save Thyself, coming down from the Cross!"* (Mark xv. 29, 30.)

In the book of Wisdom there are similar words: *If He be the true son of God, He will defend him, and will deliver Him from the hands of his enemies. Let us examine Him by outrages and tortures.* (Wisd. ii. 18, 19.)

Remember what you have already meditated, and conclude that Christ did not come down from the

Cross because He preferred the Cross to the chair of fire and smoke of Lucifer.

Turn yourself, then, to Jesus Crucified—your most excellent King—acknowledge Him—and adoring Him—and *looking on Him, the author and finisher of faith, Who having joy sent before Him—endured the Cross—despising the shame.* (Heb. xii. 2.)

C—Things Done

And the soldiers *divided His garments, casting lots upon them, what every man should take.* Mark xv. 24.)

They divide the garments of Christ Who violate charity—and sow dissensions among brethren—*I hear . . . there are schisms among you.* (I Cor. xi. 18.)

Examine what spirit animates your charity.

Impress deeply on your heart the words of Christ after the Last Supper: *"A new commandment I give unto you. That you love one another as I have loved you."* (John xiii. 34.)

D—His Sufferings

Continue to gaze on Christ Crucified.

Contemplate His Head—His Hands—and His Feet pierced with nails—His grievous pains—In the midst of them all, listen to the words of mockery—and the blasphemies poured out against Him.

What soldier but would be moved to see his king in the midst of so many torments and sufferings,

borne for love of him?—Who would not wish to suffer with him, out of love for him?

And therefore we also . . . laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us (Heb. xii. 1)—that is, in the way of the Cross.

E—The Divinity

Now from the sixth hour there was darkness over the whole earth until the ninth hour. (Matt. xxvii. 45.)

The Divinity begins to show Itself—This darkness signified not only the mourning of Heaven at the Agony of Jesus—but also the darkness and blindness of the Jews—*Error and darkness are created with sinners.* (Ecclus. xi. 16.)

Consider your darkness when you have sinned, *Crucifying again . . . the Son of God, and making Him a mockery.* (Heb. vi. 6.)

Deplore your darkness, and cry out: *O my God, enlighten my darkness!* (Ps. xvii. 29.)

F—You

Listen again to the blasphemies of the Jews.

Thus were accomplished in Christ, those words of the Prophet: *He shall be filled with reproaches.* (Lament iii. 30)—and that because of the *wickedness of my people.* (Is. liii. 8.)

You are of this people—your crimes were the cause for which Christ suffered so grievously.

Have recourse to penance—so that the reproach

that *the name of God through you is blasphemed.* (Rom. ii. 24) may not fall upon you.

COLLOQUY

With Jesus Crucified, asking Him how He has come to this, making Himself Man to die for your sins—Then look at yourself and see what you have done—and are doing for Christ.

ON THE CROSS

II

KINDRED THOUGHT

Compassionate the sufferings of Christ Crucified.

PRELUDES

1. Christ pronounces the Seven Last Words on the Cross.
2. Abide in the presence of Jesus Crucified.
3. Beg the grace to share in His sufferings and the Cross.

A—The Persons

Now there stood by the Cross of Jesus His Mother and His Mother's sister, Mary of Cleophas, and Mary Magdalen. Jesus sees *His Mother and the disciple standing whom He loved.* (John xix. 25, 26.)

They were standing, which signifies constancy and perseverance in so sorrowful a time.

Think how slight a thing makes you lose constancy.

Stand with the Mother of Jesus beside the Cross —and abide there—For you will one day share the fruits of victory according to the measure of your labors.

B—Things Said

Listen to Jesus praying for His executioners, pardoning the good thief, and recommending His mother to St. John.

All His words breathe devotedness and charity towards His Mother—towards His enemies—and towards the malefactors crucified with Him—*He hath prayed for the transgressors.* (Is. liii. 12.)

Remember that you are bound to observe the precept of Christ: *"Love your enemies, do good to them that hate you, and pray for them that persecute you and calumniate you."* (Matt. v. 44.)

Follow in this the footsteps of Christ, lest you be of those *that render evil for good.* (Ps. xxxvii. 21.) Act in such sort that you may say: *If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.* (Ps. vii. 5.) Consider those words of St. Paul as addressed to yourself: *Be not overcome by evil, but overcome evil by good.* (Romans xii. 21.)

C—Things Done

Jesus said: *"I thirst"* . . . *And they putting the sponge full of vinegar about hyssop, put it to His Mouth.* (John xix. 28-29.)

This had been foretold by the Prophet: *And they gave Me gall for My food, and in My thirst they gave Me vinegar to drink.* (Ps. lxviii. 22.)

If you wish to resemble Christ, you must, following His example, triumph over the rebellion of your sense of taste—and practise mortification in this.

Animated by His example—observe not only the *Rules of Temperance*—but practise also exterior penance in eating and drinking.

D—His Sufferings

Listen to those other words in which He complains not only of thirst, but of being abandoned. Hear Him say: *"It is consummated"* (John xix. 30) and cry out before He dies: *"Father, into Thy hands I commend my spirit!"* (Luke xxiii. 46.)

In order to know the anguish that your dying Jesus endured for three hours, meditate upon those words of the Psalmist: *O God, my God, look upon me! why hast Thou forsaken me?* (Ps. xxi. 1.)

Reflect upon what you have to do as to this.

No long discussion is needed—Look only upon your dying King—Who says to you—both by word and example—*See . . . that thou make all things according to the pattern which was shown thee on the Mount.* (Heb. viii. 5.) Oh may this Model be profoundly engraved upon your heart!

E—The Divinity

And it was almost the sixth hour: and there was

darkness over the whole earth until the ninth hour. (Luke xxiii. 44.)

He who spread this darkness over the earth showed that Jesus Christ could have been delivered from these torments—and that *He was offered because it was His own will.* (Is. liii. 7.)

You ought to desire with your whole heart to be thus offered in sacrifice—so that you may say: *"It is consummated!"* (John xix. 30.)

Looking on Jesus the author and finisher of faith. (Heb. xii. 2)—establish yourself in the Third Class—so as to attain in reality the *Third Degree of Humility.*

F—You

Consider attentively this lamentable spectacle, which lasted for three hours.

Thus has Christ loved you—*He humbled Himself, becoming obedient unto death: even to the death of the Cross* (Phil. ii. 8)—and that in order that He might be *made unto us wisdom, and justice, and sanctification and redemption.* (I Cor. i. 30)

Assuredly—if you have good sense—you must do for the love of Christ that which He has done for you.

Turn not your eyes away from Christ Crucified—and renew yourself more and more in the sentiments of the *Third Degree of Humility.*

COLLOQUY

With Jesus dying on the Cross.

ON THE CROSS

III

KINDRED THOUGHT

Compassionate the sufferings of Christ Crucified.

PRELUDES

1. At the death of Christ, the rocks are rent, the tombs are opened, the veil of the Temple is rent, and blood and water flow from His Side.
2. Behold Jerusalem and Mount Calvary.
3. Beg the grace to compassionate the sufferings of Christ, and to die with Him.

A—The Persons

Consider, in the midst of this darkness, the crowds assembled in large numbers to assist at the Crucifixion of Christ.

You will find some—such as the Scribes and Pharisees—obstinately hardened in their envy and hatred—others, like the Centurion—who are moved and whose hearts are opened to repentance—others, like the Blessed Virgin and St. John—who are filled with compassion and love.

Examine yourself and see to which of these classes you belong.

Unite yourself to those who, with the Blessed Virgin, are moved to compassion—and excite yourself to true repentance.

B—Things Said

Now the centurion and they that were with him, watching Jesus, having seen the earthquake, and the things that were done were sore afraid, saying: "Indeed this was the Son of God!" (Matt. xxvii. 54.)

See how at last the voice of truth is heard, by means of a pagan and a soldier.

In like manner, at the Last Day—those words will ring out: *These are they whom we had some time in derision and for a parable of reproach. . . . Behold how they are numbered among the children of God and their lot is among the Saints!* (Wisd. v. 3, 5.)

Conclude that it is better to be humbled and crucified now—with Jesus Christ—so that you may be numbered hereafter among the children of God.

Consider how you would wish on the Day of Judgment to have chosen in any election you have to make—and turning to Jesus Christ say to Him with your whole heart: "*Thou art Christ, the Son of the Living God!*" (John xi. 27.)

C—Things Done

And Jesus, crying with a loud voice, said: "Father, into Thy Hands I commend My Spirit." And saying this, He gave up the Ghost. (Luke xxiii. 46.)

Thus all was consummated by Jesus—Who *humbled Himself, becoming obedient unto death, even to the death of the Cross.* (Phil. ii. 8.)

What should your sentiments be, seeing that your King expires thus?

Be entirely absorbed in the *Third Degree of Humility*—and say with St. Thomas: *"Let us also go, that we may die with Him."* (John xi. 16.)

D—His Sufferings

Behold Jesus nailed to His Cross, and now dead.

Contemplate and consider attentively this cruel agony of three hours—and all the other torments He endured on the Cross.

Much reasoning is not necessary, the thing speaks for itself and tells you eloquently what you ought to do.

The apostle desired only the fellowship of His sufferings, being made comfortable to His death. (Phil. iii. 10.) May this be also your most earnest desire.

E—The Divinity

And behold the veil of the Temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent, and the graves were opened, and many bodies of the Saints that had slept arose. (Matt. xxvii. 51, 52.) *One of the soldiers with a spear opened His Side, and immediately there came out blood and water.* (John xix. 34.)

The Divinity might have worked similar miracles before this—but It deferred doing so till this moment —for *it behoved Christ to suffer.* (Luke xxiv. 46.)

You also, when you suffer, ought to leave in God's

Hands the time for Him to intervene by working His wonders.

In the midst of suffering, cry out rather with St. Francis Xavier: *More, O Lord! still more!* so that you may be made *conformable to the death* of Christ.

F—You

And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. (Luke xxiii. 48.)

They struck their breasts penetrated with repentance and contrition.

You also must strike your breast, because your iniquities—and the mercy of Christ towards you—have crucified Him and caused His death.

Here, above all, should your heart be filled with sentiments of perfect contrition—and the affection proper to the *Third Degree of Humility.*

COLLOQUY

With Jesus Christ Crucified, following the inspirations of your heart.

FROM THE CROSS TO THE SEPULCHRE

I

KINDRED THOUGHT

Compassionate the sufferings of Christ Crucified.

PRELUDES

1. Christ being dead is taken down from the Cross, in presence of His most afflicted Mother.
2. See the place where the Cross was planted.
3. Beg the grace to weep with Mary over the death of Her Beloved Son.

A—The Persons

Behold at the foot of the Cross of Jesus, already dead, the Blessed Virgin, with the other holy women, St. John, Joseph of Arimathea and Nicodemus.

Consider the grief—the solicitude—the compassion, etc.—of each one of these holy persons.

Imagine yourself in the midst of them—and unite your sentiments with theirs.

Say to Our Blessed Lady:

Holy Mother pierce me through:
In my heart each wound renew
Of my Saviour Crucified! (Stabat Mater).

B—Things Said

Joseph of Arimathea, a noble counsellor . . . came and went in boldly to Pilate and begged the body of Jesus. (Mark xv. 43.)

Listen to the words full of zeal—freedom—and courage—said by Joseph to Pilate.

Thus should you speak, with zeal, in the cause of God—*I spoke of Thy testimonies before kings, and I was not ashamed.* (Ps. cxviii. 46.)

C—Things Done

Joseph *came therefore, and took away the body of Jesus.* (John xix. 38.) *He wrapped Him in fine linen.* (Luke xxiii. 53.)

The Jews had cried out: *"If He be the King of Israel, let Him now come down from the Cross."* (Matt. xxvii. 42.) But Jesus willed not to come down by Himself; He willed to be taken down after He had remained upon the Cross till death.

Here learn perseverance and constancy on the Cross.

Beg the Fruits of the Holy Ghost—especially Patience—and Longanimity—as well as the Gifts of the Holy Ghost—among which is the Fortitude necessary to persevere with Jesus on the Cross.

D—His Sufferings

The sorrowful Mother of Jesus assists at all these scenes.

Truly she—of all others— shared in the sufferings of Her Son—and was the constant companion of His labors—and His pains.

Conclude, therefore, that she—more than all others—will share in His victory and His joy.

Have ever before your eyes the example of that sorrowful Mother when you say: Eternal Lord of all things, I make my offering. Under the eyes of Thy glorious Mother—I protest that I desire and determine to imitate Thee in bearing injuries and contempt.

E—The Divinity

The Body and Soul of Christ are separated, but the Divinity remains united to them.

Nevertheless, the Divinity remains hidden from Mary—from those who were with her—and delivers not the sorrowful Mother from her mourning and anguish.

There is nothing surprising if God treats you in the same way: *"The disciple is not above the master."* (Matt. x. 24.) If it was necessary that His Mother should suffer with Him—how much more fitting is it that you also should suffer!

Keep ever in mind those words of the Apostle: *Be not wearied, fainting in your minds. . . . For whom the Lord loveth He chastiseth, and He scourgeth every son whom He receiveth. Persevere under discipline.* (Heb. xii. 3, 6, 7.) Unite your patience with that of the Blessed Virgin.

F—You

Bruised, derided, cursed, defiled
She beheld her tender Child
All with bloody scourges rent!

For the sins of His own nation
Saw Him hang in desolation
Till His Spirit forth He sent (Stabat Mater).

Which means that the sins of the world were the cause of the whole Passion of Christ, and of the

desolation endured by His Blessed Mother and by the others.

You can thus see clearly what is the malice of sin.

Seek to produce within you a hatred and horror of sin.

COLLOQUY

A colloquy to Our Lady, begging her to get you grace to make a good act of contrition.

FROM THE CROSS TO THE SEPULCHRE

II

KINDRED THOUGHT

Compassionate the sufferings of Christ Crucified.

PRELUDES

1. The Body of Jesus is carried to the Sepulchre, anointed and enclosed.
2. See the Sepulchre.
3. Beg the grace that you may follow with fruit the Body of Jesus to the tomb.

A—The Persons

Turn your eyes upon Nicodemus, who with the Blessed Virgin and the other disciples, assists at the Burial of Jesus.

Behold his *bringing a mixture of myrrh and aloes*

about an hundred pound weight. (John xix. 39.)

Imitate this generosity towards Jesus Christ—for if he that *"shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple . . . shall not lose his reward"* (Matt. x. 42) —the least liberality towards Jesus Himself, will surely be still more magnificently rewarded.

Strip yourself of all things—and practise poverty of spirit—so as to give all to Jesus Christ—Henceforth take greatly to heart this recommendation: The more liberal you show yourself to His Sovereign Majesty, you will find God in the same proportion more liberal towards you.

B—Things Said

Jesus had said of the woman who had poured a box of precious ointment on His Head: *"She hath wrought a good work upon Me. . . . For she, in pouring this ointment upon My Body, hath done it for My Burial."* (Matt. xxvi. 10, 12.)

Consider, then, how worthy of praise are those who buried Him—with a love so great.

You must merit a similar praise from the mouth of Christ, by your generosity towards His adorable Body in the Blessed Eucharist—where He is as though dead.

Excite yourself to this by those words of the *Lauda Sion:*

> *Bring Him all the praise thou knowest:*
> *He is more than thou bestowest:*
> *But never canst thou reach His due!*

C—Things Done

And Joseph, taking the Body, wrapt It up in a clean linen cloth. (Matt. xxvii. 59.)

They *took therefore the Body of Jesus, and bound It in linen cloths, with the spices.* (John xix. 40.)

Consider the whiteness of the winding sheet—and the perfumes of the aromatic spices—in which the Body of Jesus was buried.

Thus should you have purity of heart—and the perfume of virtues—when you receive the Bodv of Christ.

Beg this perfume of virtues in the words of the *Adoro Te Devote.*

Grant this faith in me may evermore increase
And my hope in thee, and love, may never cease . . . .

And beg for purity in those other words of the same hymn:

Victim for Thy people, Jesu, Lord and God,
Cleanse me, wretched sinner, in Thy Precious Blood!
Blood whereof one drop for human kind outpoured
Might from all transgression have the world restored!

D—His Sufferings

Consider the Blessed Virgin together with the holy men and the devout women, occupied wholly in the burial of Jesus.

Observe how this sacred duty which they paid to Our Lord, was full of mourning and sorrow.

Thus those who serve Jesus Christ must share in His sorrows.

Offer yourself to Christ so that you also, in serving Him, may share in His Passion.

E—The Divinity

See the Body of Christ borne to the tomb.

The Divinity allows all to be carried out *as the manner of the Jews is to bury.* (John xix. 40.)

Thus does God permit you to do many things, according to the usual custom—in order that your patience and your merit may be greater.

Yearn after the Fruits of the Holy Ghost, among which is Patience—which is very necessary that you may follow Jesus Christ—and walk closely in His footsteps.

F—You

The Blessed Virgin and the others lay the Body at last in the Sepulchre, enclosing It there.

Reflect how they all acted, not only at the sepulchre—but at the foot of the Cross—and what were their sentiments.

Impress upon your heart the thoughts which they had—remembering that Christ died—and was buried—that He might blot *out the handwriting of the decree that was against us* (Coloss. ii. 14)—and that, out of His love for you.

Unite your sentiments of love for Jesus Christ to those of the Blessed Virgin—and of those others—who laid Our Lord in the Sepulchre and buried Him—As a proof of your true love and perfect contrition, offer Him the *Third Degree of Humility.*

COLLOQUY

Begging to follow Him by having humiliation, to be like Him.

FROM THE CROSS TO THE SEPULCHRE

III

KINDRED THOUGHT

Compassionate the sufferings of Christ Crucified.

PRELUDES

1. Guards are placed at the Sepulchre.
2. See the Sepulchre sealed.
3. Beg the grace to suffer with Jesus, and to attach yourself to Him, dead and buried.

A—The Persons

And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate. (Matt. xxvii. 62.)

Consider these princes of the priests and these Pharisees—Whilst others returned from that spectacle filled with compunction and *striking their breasts* (Luke xxiii. 48)—they had returned to their houses filled with envy and obstinate hatred against Christ—This envy sprang from pride—which had its roots in their love of riches and honors.

Learn from this how true it is that by these three chief degrees of temptation the devil draws men along to all other vices.

Penetrate yourself more and more with the longing to be under Christ's Standard.

B—Things Said

The Pharisees said to Pilate: *"Sir, we have remembered, that that seducer said, while He was yet alive. . . . "* (Matt. xxvii. 63.)

That seducer!—Our Lord and Saviour Jesus Christ was called thus for the consolation of His servants, when they are given their name. (St. Augustine.)

It is right that you should remember this when similar words are said of you.

Strengthen yourself anew in the sentiments of the preceding point—desiring the virtues contrary to avarice—ambition—and pride.

C—Things Done

Pilate said to them: "You have a guard; go, guard it, as you know." And they departing, made the Sepulchre sure, sealing the stone, and setting guards. (Matt. xxvii. 65, 66.)

Thus did they fight against the Resurrection of Christ: *The princes met together against the Lord, and against His Christ.* (Ps. ii. 2.)

Ponder well how foolish this project was, *for there is no wisdom, there is no prudence, there is no counsel against the Lord* (Prov. xxi. 30)—and so *He*

that dwelleth in Heaven shall laugh at them! (Ps. ii. 4.)

Safe under the Standard of Christ—arm yourself, then, with great courage against the vain terrors your enemies would cause you—according to the *Rules for the Discernment of spirits—Why have the Gentiles raged and the people devised vain things?* (Ps. ii. 1.) *In Thee, O Lord, I have hoped, let me never be put to confusion!* (Ps. lxx. 1.)

D—His Sufferings

Recall to mind all the things that have taken place hitherto, in this Mystery of Our Lord's Burial.

Observe how Jesus Christ—even after death—has, notwithstanding, never ceased, in a measure, to suffer—For He is still in the extreme of poverty, having to be placed in the sepulchre of a stranger—and to be buried at the expense of others—He suffers in His honor, for He is called a seducer—He suffers persecution, for His sepulchre is guarded to prevent His Resurrection, His Body being given to His very enemies to watch—He suffers in His beloved Mother, and in His Disciples, whom He leaves in the greatest solitude—and the deepest grief, etc.

Your duty is, to suffer thus constantly—and to the end—with Christ—so that with Him you may say: *"It is consummated!"* (John xix. 30.)

Be ashamed, then, to have the disposition of the *First* or the *Second Class* of men—for these will never be able to say: *"It is consummated!"*

E—The Divinity

Recall all that has been explained in the first Point.

Observe that the Divinity is still hidden—That it permits all this—so that it may be truly said of the Passion of Christ: *All is consummated*—and in order that the *Scriptures be fulfilled.* (Matt. xxvi. 54.)

Here, then, surely, are powerful motives to put you by a firm resolution with the *Third Class* of men—so that you may compassionate the sufferings of Christ, not only in word—but also in deed and in truth.

F—You

Continue to reflect on all that has been said above.

Consider that all these things have been done because God loved us—*when as yet we were sinners.* (Rom. v. 8.) *Not by the works of justice, which we have done, but according to His Mercy He saved us.* (Titus iii. 5.)

What will you do to correspond with so much love?

Excite yourself to perfect contrition—and nourish your soul with the sentiments of the *Third Degree of Humility.*

COLLOQUY

With Our Lord buried, begging to be of the *Third Class* of men.

FOURTH WEEK

CHRIST APPEARS TO HIS MOTHER

KINDRED THOUGHT

As soon as you awake, recall to mind the Contemplation you are about to make, desiring to be filled with the great joy and gladness of Our Lord Jesus Christ.

PRELUDES

1. Jesus Christ risen appears to the Blessed Virgin Mary His Mother.
2. See the dwelling place of the Blessed Virgin.
3. Beg the grace to participate in the immense joy of Jesus Christ and His Holy Mother.

A—The Persons

See Our Blessed Lady alone in her house, and Our Lord presenting Himself to her.

Mary was afflicted—but full of faith—and hope in the Resurrection—Consider the four qualities of the glorified body of Jesus: brightness—impassibility—agility—subtility.

Learn from the example of the Blessed Virgin, how to have great faith—and firm hope—in the midst of tribulations.

See how in your Risen Saviour is accomplished that which you observed in the Kingdom of Christ, namely, the greater has been the labor, the more immense is the joy.

In union with our Blessed Lady, excite within

your soul sentiments of faith—and hope—and congratulate Jesus Christ glorified.

B—Words

Hearken to the voices of the Angels and Saints entering with Jesus Christ into the room of the Blessed Virgin.

They sing of Christ: *The Lamb that was slain, is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction!* (Apoc. v. 12.) And to the blessed Virgin they sing: *Rejoice, O Queen of Heaven! Alleluia!*

Nothing on earth is sweeter to sing, more delicious to hear than this canticle to Jesus and Mary—Join your voice to theirs—and rejoice with Christ and His Blessed Mother.

C—Deeds

Christ risen from the dead, accompanied by the Patriarchs, whom He has freed from Limbo, and escorted by Angels, visits His Mother first of all.

There is nothing astonishing in this, for she had shared—more fully than all others—in the labors and tribulations of her Son.

If you share in the labors of your King—you will also share in His victory.

Strengthen yourself in the resolutions you made in the *Kingdom of Christ*—and excite within your soul sentiments of faith and hope.

D—The Divinity

Neither the sepulchre, nor any other obstacle, delays Jesus hastening in glory to His Mother.

The Divinity is no longer hidden—as in the Passion—It shows itself in various ways—and in fresh wonders.

It works the like wonders in those who fight together with Christ, when they have quitted this life.

In all your sufferings, reanimate your hope of the glory that will be.

E—Consolation in this Life

At the sight of Christ, all sadness vanishes from the heart of the Blessed Virgin.

Not only after death—but even in this life—Our Lord comforts His own—more than the most loving friend could do.

Truly, he makes no use of his good sense who, knowing this, does not attach himself to the service of Christ with the greatest eagerness.

Make acts of faith—and hope—saying: *I am not troubled, following Thee for my Pastor!* (Jerem. xvii. 16.)

COLLOQUY

With Jesus Christ glorified—begging the three theological virtues—and joy in the Holy Ghost with Him—and Our Lady.

CHRIST APPEARS TO MAGDALEN

I

KINDRED THOUGHT

As soon as you awake, recall to mind the Contemplation you are to make, desiring to be filled with the great joy and gladness of *Our Lord Jesus Christ.*

PRELUDES

1. Very early in the morning, Mary Magdalen, and Mary the mother of James and Salome, went to the Sepulchre.
2. See the road leading to the Sepulchre of Jesus.
3. Beg the grace to seek Jesus carefully—and to find Him.

A—The Persons

Consider these three women going to the Sepulchre of Jesus.

They brought sweet spices, that coming they might anoint Jesus. (Mark xvi. 1.)

Thus, when you go to Communion—or when you seek Jesus—you should carry with you the perfumes of virtues.

Deplore your poverty and indigence in virtue—and have recourse to God—from whom comes *every best gift and every perfect gift.* (James i. 17.)

B—Things Said

And they said one to another: *"Who shall roll us*

back the stone from the door of the Sepulchre." (Mark xvi. 3.)

Remark the constancy of these women—for though they said that, they did not the less continue on the road they had well begun.

So you should be constant in difficulties.

Beg of God the Gift of Fortitude, and think that in arduous undertakings Christ says to you as He did to St. Paul: *"Be constant; for as thou hast testified to Me in Jerusalem, so must thou bear witness also at Rome."* (Acts xxiii. 11.)

C—Things Done

And very early in the morning, the first day of the week, they come to the Sepulchre, the sun being now risen. (Mark xvi. 2.)

It is not astonishing that the women afterwards found Christ, for He had said: *They that in the morning early watch for Me, shall find Me.* (Prov. viii. 17.)

Examine how you make your morning meditation.

Watch and seek Jesus Christ in the early morning, with the holy women, and say with David: *O God! my God! to Thee do I watch at break of day!* (Ps. lxii. 1.)

COLLOQUY

With Jesus Christ glorified, begging the grace of being able to say with the Prophet: *Arise, O my glory! arise psaltery and harp! I will arise early!* (Ps. lvi. 9.)

CHRIST APPEARS TO MAGDALEN

II

KINDRED THOUGHT

As soon as you awake, recall to mind the Contemplation you are about to make, desiring to be filled with the joy and gladness of Our Lord Jesus Christ.

PRELUDES

1. The women behold the stone removed and hear the Angel speak.
2. See the Sepulchre.
3. Beg the grace to hear Jesus Christ speaking by means of the Angels, and to follow Him.

A—The Persons

See the women at the Sepulchre, and the stone rolled away.

Compare their feelings, when they are on the spot, with those they had on their way—For when, looking *they saw the stone rolled away.* (Mark xvi.) 4.) their anxiety about the stone is turned into interior consolation.

These alternations of desolation and consolation are frequent in this life, and therefore, according to the *Rule for the Discernment of Spirits,* you must in desolation, uphold your heart by the hope of con-

solation—and in consolation prepare yourself for desolation.

Resign yourself in this with great confidence to the Will of God, for *The Lord killeth and maketh alive, He bringeth down to hell, and bringeth back again. The Lord maketh poor, and maketh rich, He humbleth and He exalteth.* (I Kings ii. 6, 7.)

B—Things Said

The Angel said to them: *"You seek Jesus of Nazareth, who was crucified: He is risen, He is not here."* (Mark xvi. 6.)

Those who sincerely seek Christ, will easily hear the good spirit saying to them: *He is not here*—He is not in the state of life upon which you are deliberating.

But you must carefully examine yourself if you are sincerely and only seeking Jesus—For an election must be made wisely and worthily—without taking counsel with the flesh or the world.

As in all things it is supremely important to make a good choice—pray to Christ to vouchsafe to direct you by His Angels, and to grant you the grace to seek Him sincerely—and to seek only Jesus Crucified.

C—Things Done

And the Angel, answering, said to the women: . . . "He is not here, for He is risen, as He said." (Matt. xviii. 5, 6.)

Observe that Christ announced His Resurrection to the women through His Angels first—For, as Suarez on the *Discernment of Spirits,* says—one of the principal functions of the Angels, is to give good inspirations to their clients.

Conclude from this how much you owe to your Guardian Angel.

Excite within you sentiments of reverence—confidence, etc., towards your good Angel—He is often spoken of in the Holy Scriptures, and in the writings of the Fathers of the Church.

COLLOQUY

Confidence in Our Lord.

CHRIST APPEARS TO MAGDALEN

III

KINDRED THOUGHT

As soon as you awake, recall to mind the Contemplation you are about to make, desiring to be filled with the great joy and gladness of Our Lord Jesus Christ.

PRELUDES

1. Jesus appears to Mary Magdalen, who remained at the Sepulchre after the others had left.
2. See the place of the Sepulchre.
3. Beg the grace that you may in joy, like Magdalen, love Jesus Christ glorified.

A—The Persons

Look at Mary Magdalen, remaining alone at the Sepulchre.

Consider her weeping: *But Mary stood at the Sepulchre without, weeping.* (John xx. 11.) It was her ardent love for Jesus Christ that made her weep.

Compare your love—so feeble—with that of Mary Magdalen.

Excite within you sentiments of perfect charity towards Christ, and implore the grace of the Holy Ghost, for that end say: *Come, Holy Spirit, enkindle in us the fire of Thy love!*

B—Things Said

Jesus saith to her: "Mary!" (John xx. 16.)

That one word of Christ dried all her tears—or rather, it calmed all her sorrow, for it may be that afterwards tears of love flowed even more abundantly from her eyes.

This evidently proves how efficacious are the words of Christ.

Confess the feebleness of your love—beg Christ for a remedy for it: *"Lord, say but the word, and my soul shall be healed!"*

C—Things Done

Mary thought *it was the gardener* (John xx. 15)

whom she saw. She recognized Christ only after some conversation with Him.

Thus does Christ often defer giving you consolation in all its fulness—so as to prove what you can do and how far you can advance in His service and praise when deprived of abundant consolations.

Think how lukewarm you are, when you do not receive these abundant consolations.

Make acts of resignation on this point, such as are to be found in the *Imitation* 4. 17.

D—The Divinity

Christ manifests Himself to Magdalen.

Consider the glorious change wrought in Him—Magdalen had seen Him bound with cords—nailed to the Cross—dying—She now sees Him free—hiding Himself at will—or showing Himself risen.

Faith commands you also to hope for the *liberty of the glory of the children of God.* (Rom. viii. 21.)

Having such a hope, renew yourself in the sentiments of indifference for a long life or a short one, as in the *Foundation.*

E—Consolation in This Life

Reflect again on the consolation Mary Magdalen had when she recognized Christ.

Reflect, that He gave this grace to her, rather than to many others, because she had assisted at His Death.

You also, if you constantly compassionate the

sufferings of Jesus Christ, may expect His consolations—even in this life.

Say with the Apostle: *With Christ, I am nailed to the Cross. And I live, now not I, but Christ liveth in me!* (Gal. ii. 19, 20.)

COLLOQUY

With Christ risen from the dead—begging of Him the grace to suffer with Him—as in the *Two Standards*—that you may participate one day in His victory.

CHRIST APPEARS TO THE HOLY WOMEN

I

KINDRED THOUGHT

As soon as you awake, recall to mind the Contemplation you are about to make, desiring to be filled with the great joy and gladness of Our Lord Jesus Christ.

PRELUDES

1. The women return from the Sepulchre filled with fear and joy, and relate to the disciples what they have heard about the Resurrection.
2. See the road they take on their return.
3. Beg the grace to seek Jesus Christ, and to preach Him worthily.

A—The Persons

The women *went out quickly from the Sepulchre with fear and great joy.* (Matt. xxviii. 8.)

They rejoiced, for they knew that Jesus Christ was not there but was risen—the cause of their fear was that they knew not where He was.

The same thing happens to you when you seek Jesus by the *Rules of Election.* You hear with joy those words: *He is not here:* He is not in that state—you must not choose that object—But fear remains with you as long as you know not what you have to embrace.

Resolve to apply yourself seriously to observe the *Rules of Election*—Beg the gift of Counsel—that you may understand, not only where Jesus is not—but also where He is—Strive to know not only what evil you have to avoid—but also what good you have to do.

B—Things Said

Listen to the women speaking together as they return.

Without a doubt, they are speaking not of worldly and vain things—or of what is happening in Jerusalem—or in the Roman Empire—but solely of the Mystery of the Resurrection.

If you sought Christ with the same fervor—vain rumors would not be to your taste.

Deplore your useless conversations—and say to

God: *The wicked have told me fables, but not as Thy law.* (Ps. cxviii. 85.)

C—Things Done

And they went out quickly from the Sepulchre . . . running to tell His disciples. (Matt. xxviii. 8.)

It is characteristic of those who are filled with the Holy Spirit, always to speak of the wonders of God—to announce them and publish them to others—for in so praising the works of the Lord, they will fulfil the end of their creation.

Examine whether there is in you a similar spirit—making you run—and run fast—to publish the mysteries of God.

Acknowledge that you are far from having this, which is the apostolic spirit—Renew—and excite this spirit in you—and say with the Prophet: *I have declared Thy justice in a great church; lo! I will not restrain my lips. Oh, Lord! Thou knowest it. I have not hid Thy justice within my heart: I have declared Thy truth and Thy salvation!* (Ps. xxxix. 10, 11.)

COLLOQUY

With Jesus Christ glorified, begging the apostolic spirit, prompting you to publish His Death and Resurrection—not only in your private conversations—but also by preaching—and in other ways.

CHRIST APPEARS TO THE HOLY WOMEN

II

KINDRED THOUGHT

Recall to mind the Contemplation you are about to make, desiring to be filled with the great joy and gladness of Our Lord Jesus Christ.

PRELUDES

1. Jesus Christ appears to the women as they return, and the women adore Him.
2. See the place of this apparition.
3. Beg the grace to share in the joy of these holy women—and in the increase of love they felt for Christ.

A—The Persons

Behold these women returning, still filled with fear and joy.

Jesus knew and saw all these things—nevertheless He did not dissipate this fear on showing Himself.

Apply this to the *Rule for the Discernment of Spirits,* that he who is in resolation should reflect how the Lord, to prove him, abandons him to his natural powers, so that he may resist the divers agitations of the enemy as if by himself—for he can do so with the Divine help, which is always with him—even though he may not feel it.

May this truth inspire you with great courage—and boundless confidence in the help of God—when you are a prey to fear and desolation—*For He is*

at my right hand, that I be not moved. (Ps. xv. 8.) Yes, He is near you, though He does not as yet show Himself clearly.

B—Things Said

And behold Jesus met them, saying: "All hail!" (Matt. xxviii. 9.)

And lo! at this one word all fear vanished—Christ does not call them by name—as He had Magdalen, when He said "Mary!"—Nevertheless, each one of them could cry out: *My soul melted when He spoke!* (Cant. v. 6.)

Recall to mind the *Two Standards,* where you saw the chief of the wicked, with horrible features and of a frightful aspect, and Our Lord of a beautiful and gracious countenance—Learn also from that, how sweet is the voice of Christ—so different from that of the devil.

Say to your Divine Saviour: *Let Thy voice sound in my ears, for Thy voice is sweet, and Thy face comely* (Cant. ii. 14)—But, at the same time, you must be prepared to say: *I called, and He did not answer me* (Cant. v. 6)—For the time of desolation —as of consolation—belongs to Him.

C—Things Done

But they came up and took hold of His Feet, and adored Him. (Matt. xxviii. 9.)

They did what is described in the Canticles: *I found Him whom my soul loveth: I held Him, and I will not let Him go.* (Cant. iii. 4.)

Learn from this to draw closer to Jesus Christ in consolation—to embrace Him—to adore Him—and never to leave Him of your own will. If, as it sometimes happens, He leaves you, you must sigh after Him, and say: *Return, be like, my beloved, to a roe or to a young hart upon the mountains of Bether.* (Cant. ii. 17.)

By means of these words—and of others like them—excite yourself to sentiments of love—and hope.

D—The Divinity

And behold Jesus met them. (Matt. xxviii. 9.)

Observe the numerous prodigies by which the Divinity—hitherto hidden—now reveals Itself—the Angels appear—the stone of the Sepulchre is rolled away—Jesus appears to Magdalen—and at this moment He goes to meet the holy women.

Wonders such as these will be wrought in you, when you have attained everlasting happiness.

Say: *When shall I come and appear before the face of God?* (Ps. xli. 3.) Sigh after this blessed end.

E—Consolation in This Life

Jesus met them, saying: "All hail!" (Matt. xxviii. 9.)

Consider in how many ways Jesus Christ has hitherto comforted His own—and the different forms He has taken for that purpose—To the Blessed Virgin, He appeared undoubtedly in a more

glorious aspect—then He manifests Himself, in some way, by means of the Angels—later, under the figure of a gardener—and now He shows Himself under another form—It may be truly said that He was *playing in the world*—and that His *delights were to be with the children of men.* (Prov. viii. 31.)

Consider the *Rules for the Discernment of Spirits,* and the different ways that Jesus Christ acts toward the devout soul—and you will see that His Divine ways are still the same.

Give Him thanks for so many benefits—give Him your love in return for His—and cast yourself entirely into the bosom of His Providence.

COLLOQUY

With Jesus Christ risen—begging for light that you may know His love for you—and that you may conceive a most ardent desire to return Him love for love.

CHRIST APPEARS TO THE HOLY WOMEN

III

KINDRED THOUGHT

Rejoice with Jesus Christ and with those holy women to whom He appeared.

PRELUDES

1. Jesus Christ sends the holy women to bid the Apostles go into Galilee.

2. See the place where Christ appeared to the holy women and gave them that command.

3. Beg the grace to rejoice with Christ, and to follow Him more closely out of hope of eternal glory.

A—The Persons

Behold the holy women adoring Jesus Christ with fear, while He says to them: *"Fear not."* (Matt. xxviii. 10.)

Observe that this fear sprang from reverence and love—By this fear they paid Him the tribute of adoration and reverence—which is His due—It in no way prevents the joy which the sight of Jesus always brings—For the angelic Powers thus adore God Whom they tremblingly contemplate in Heaven.

Examine whether you have this reverence and fear—in prayer, when you adore Christ present.

Sincerely desire this reverence and fear—which is a grace of God—Beg this grace from your Divine Master and say: *Let my heart rejoice, that it may fear Thy Name.* (Ps. lxxxv. 11.)

B—Things Said

Then, Jesus said to them: "Fear not: go tell my brethren." (Matt. xxviii. 10.)

This word shows that Jesus is supremely loving. If it were not so, so loving a word would never have fallen from His lips—He would not have called the Disciples His brethren—He had already said to them: *"You are my friends."* (John xv. 14.)

Conclude that you most certainly make no use of

good sense, if you do not follow so loving a King with the greatest ardor.

With all the effusion of your heart, make acts of love towards this gracious King—Who so dearly loves His own.

C—Things Done

Jesus commands the Disciples by means of the holy women to *go into Galilee.* (Matt. xxviii. 10.)

Although He had shown Himself to His Disciples even before they had gone into Galilee, He nevertheless commands them to go there—For He wished to fulfil the engagement He had made with them—namely, that there they should see Him.

This teaches you to keep faithfully the promises made to others—Fidelity is one of the Fruits of the Holy Ghost—and flows from Charity—Examine, therefore, your charity and faithfulness in keeping your promises to others.

Call upon the Holy Ghost, to pour forth upon you those Divine Fruits enumerated by St. Paul (Gal. v. 22, 23)—especially fidelity founded, not on human reasons, but sincere charity.

D—The Divinity

Jesus Christ had said before His death: *After I shall be risen again, I will go before you into Galilee.* (Matt. xxvi. 32.)

Observe how, after the death of Jesus, the Divinity manifests Itself by miracles—Before His death, Our Lord did not travel into Galilee without fatigue

—But now that He wishes to keep His promise—He uses for that purpose the quality of agility, with which He is endowed—thus showing that His Body is glorified.

Think that you also, after death, will be adorned with all the prerogatives of a glorified body—if you have labored during life with Christ—Each one will share with Him, the fruits of victory according to the measure of his labors.

Supported by this certain hope—say with lively sentiments of love: Eternal Lord of all things—I protest that I am determined to imitate Thee in bearing injuries, contempt, spiritual and even actual poverty, if Thy Divine Majesty deign to choose me to that.

E—Consolation in This Life

Consider anew these words of Jesus Christ: *"Fear not. Go tell my brethren."* (Matt. xxviii. 10.)

These words will show you how true it is that Our Lord exercises towards His own the office of comforter—and how justly He may be compared to a friend who consoles His friend.

Examine whether you have preferred vain human consolations to Divine consolations.

Embrace with your whole heart, the *Third Degree of Humility*—for you will feel—even in this life—in the humility of Christ—the truth of those words: *O taste, and see that the Lord is sweet.* (Ps. xxxiii. 9.)

COLLOQUY

In keeping with the *Third Degree of Humility* —revive your courage by the firm hope of the Divine help and consolation in this life—and of eternal glory in the next.

CHRIST APPEARS TO PETER

I

KINDRED THOUGHT

Recall to mind the Contemplation you are about to make, desiring to be filled with the great joy and gladness of Our Lord Jesus Christ.

PRELUDES

1. Peter having run to the Sepulchre, Jesus appears to him.
2. See the place in the road leading to the Sepulchre, where Jesus appears to Peter.
3. Beg the grace to follow Jesus promptly, even when He calls you by means of others.

A—The Persons

Look upon the holy women returned from the Sepulchre. They draw near to Peter and to the other disciples.

Consider in these holy women: 1. The interior consolation they experienced from what they had seen and heard. 2. The solicitude with which they communicated their joy to others—according to the

command they had received. This devout eagerness could be seen in their eyes—their faces—their gestures—and their whole exterior—which breathed a heavenly gladness.

Compare your interior consolations—and your desire to make others share them—with the solicitude—and joy of these holy women. You will find that your joys proceed from vain and frivolous things.

Firmly resolve to correct yourself—acknowledging with sorrow that you are sometimes filled, not with heavenly—but with earthly consolations. Pray to God with holy David: *Incline my heart unto Thy testimonies, and not to covetousness.* (Ps. cxviii. 36.) For in Jesus Christ—Eternal Wisdom—and in His friendship there is *great delight* found (Wisd. viii. 18.)

B—Things Said

Listen to the holy women speaking to the Disciples about the Sepulchre, the apparition with which they had been favored, and all that the Angels, and that Jesus had said to them.

During that whole day, they could not speak of anything else—and Peter and the other disciples desired to listen to nothing else, but what related to the Resurrection.

Thus is it with you, if in meditation you have carefully contemplated these Mysteries—otherwise you easily give yourself up to idle talk.

Acknowledge your many idle words—and much useless talk. Earnestly desire that your heart be

filled with holy thoughts—and that the fire of divine love be enkindled during your meditation. Then you may say with David: *My heart hath uttered a good word* (Ps. xliv. 1)—and again: *Let all Thy works, O! Lord, praise Thee: and let Thy Saints bless Thee! They shall speak of the glory of Thy Kingdom, and shall tell of Thy power.* (Ps. cxliv. 10, 11.)

C—Things Done

But Peter, rising up, ran to the Sepulchre. (Luke xxiv. 12.)

Peter was so enraptured by the accounts given by the holy women and their conversation, that he did not walk, but ran to the Sepulchre.

How often—far from running—you go with weariness and lassitude to the study of the Mysteries of Jesus Christ in meditation.

Shake off your torpor—and run with Peter to see the wonders of our Divine Saviour's Mysteries—say to your Divine Master: *I have run the way of Thy commandments, when Thou didst enlarge my heart.* (Ps. cxviii. 32.) And thus when morning comes, rise quickly—and hasten to go and rejoice with Jesus Christ.

COLLOQUY

As in the *Kingdom of Christ*—begging the grace not to be deaf to His call—but to be prompt and diligent in obeying Him.

CHRIST APPEARS TO PETER

II

KINDRED THOUGHT

Rejoice with Jesus risen.

PRELUDES

1. Peter on entering the Sepulchre, only sees the linen cloths, in which the Body of Jesus was wrapt.
2. Represent to your mind the Sepulchre and the place in which the linen cloths were lying.
3. Beg an ardent desire to know Jesus Christ, to find Him, and to rejoice with Him.

A—The Persons

Behold Peter, who reaches the Sepulchre running.

Consider two virtues in the Apostle, which correspond to the Third and Fourth Beatitudes—For He hungered and thirsted after justice—and He mourned—He wept at not finding the Sun of Justice.

See whether you have this hunger and thirst—and mourning.

Acknowledge with shame and regret, that the things after which you hunger and thirst—and the loss of which you mourn—are worldly and foolish things—and say with David: *As the hart panteth after the fountains of water; so my soul panteth after Thee, O God! My soul hath thirsted after*

the strong living God! My tears have been my bread day and night, whilst it is said to me daily: "Where is thy God?" (Ps. xli. 2, 3, 4.)

B—Things Said

Listen to Peter speaking with John and to himself.

He may have said some such words as: *I will seek Him whom my soul loveth: I sought Him, and found Him not.* (Cant. iii. 2.)

If you were asked—as Magdalen was, by Christ at the Sepulchre—*"Why weepest thou? Whom seekest thou?"* (John xx. 15)—what would be your answer?

Correct the tendencies of your heart, leading you to seek anything else but Jesus—so that the words of the Angels to the holy women may apply to you: *"Fear not, you, for I know that you seek Jesus, Who was crucified."* (Matt. xxviii. 5.) Unite, then, your desires, to the desires of St. Peter.

C—Things Done

Then cometh Simon Peter, . . . and went into the Sepulchre, and saw the linen cloths lying, and the napkin that had been about His Head not lying with the linen cloths, but apart, wrapt up into one place. (John xx. 6, 7.)

Learn from all this that, if you wish to seek Jesus glorified—you must first go with Peter to the Sepulchre—and enter in by devout meditation—For, Peter, meditating upon those things he had seen at

the Sepulchre, *went away, wondering in himself at that which was come to pass.* (Luke xxiv. 12.)

Examine what are your sentiments in regard to the Passion and Death of your Saviour.

Meditate, then, upon Christ crucified—and dead—and buried—so that, after having suffered with Him—you may share in the joy of His Resurrection.

COLLOQUY

Of the *Two Standards*—For the standard of Jesus Christ is His Cross—and His Cross leads to everlasting glory.

CHRIST APPEARS TO PETER

III

KINDRED THOUGHT

Recall to mind the Contemplation you are about to make, desiring to be filled with the great joy and gladness of Our Lord Jesus Christ.

PRELUDES

1. Jesus Christ shows Himself to Peter, while Peter is thinking on the things he had seen at the Sepulchre.
2. See the place where Peter is absorbed in thought.
3. Beg the grace to seek Jesus Christ carefully, to find Him, and to rejoice with Him.

A—The Persons

Behold Christ appearing to Peter, for *the Lord*

is risen indeed, and hath appeared to Simon. (Luke xxiv. 34.)

It is likely that Our Lord appeared to Peter with no less glory, than on the day of the Transfiguration —So that the Apostle, weeping because he had lost the Sun of Justice, finds at once the fullest consolation.

You have no light, or consolation, of this kind, because the sorrow you feel comes rather from the loss—and privation—of perishable earthly things—than from the absence of the Sun of Justice, which is Jesus Christ.

Therefore, sigh only after Christ—despise all the rest—saying with the Apostle: *I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord: for Whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ.* (Phil. iii. 8.) Say also to your Divine Saviour: *Make Thy Face to shine upon Thy servant.* (Ps. xxx. 17.) Then will you be able to cry out: *O how great is the multitude of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee!* (Ps. xxx. 20.)

B—Things Said

Think upon what Peter must have said, on seeing but a small part of the glory of Christ Risen.

At the Transfiguration, he had cried out: *"Lord, it is good for us to be here!"* (Matt. xvii. 4.)—Now he can say: *I found Him whom my soul lov-*

eth; I held Him; and I will not let Him go. (Cant. iii. 4.) He had said to the servant: *"I know not the Man."* (Matt. xxvi. 72.) Now he says again, as he had said before: *"Thou art Christ, the Son of the living God!"* (Matt. xvi. 16.)

You also, now that Jesus has, in some sort, appeared to you by calling you into His company—should speak quite differently from the way in which mere worldlings speak.

Imitate St. Peter—and say with St. Paul: *When I was a child I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child.* (I Cor. xiii. 11.) Speak, therefore, only with God, or of God.

C—Things Done

Recall to mind how Peter ran to the Sepulchre, saw the linen cloths folded, and, meditating on these things, saw Christ Risen.

The only way to see the Risen Saviour is to run to the Sepulchre—that is to say, to meditation on the poverty—the outrages—the Passion of Christ—taking care to make true penance precede these meditations, as indicated in the *First Week*—for Peter had beforehand wept bitterly.

Learn from this the reason why you do not participate in the glory and happiness of Christ. It is because you are not familiar enough, like St. Peter, with the Mysteries of the *First* and *Third Week*.

Regret your negligence, and prepare yourself by penance, meditation, and the imitation of the Pas-

sion of Christ—to share His glory—as St. Peter himself teaches you to do: *But if you partake of the suffering of Christ, rejoice, that, when His glory shall be revealed, you may also be glad with exceeding joy.* (I Pet. iv. 13.)

D—The Divinity

Represent to yourself Christ appearing to Peter, as He had appeared to him on the Mountain.

St. Peter though he followed the Lord afar off, had seen—through His Passion—the Divinity hiding Itself—and allowing Christ to be taken—and bound—and loaded with outrages—So now he sees that same Divinity betraying Itself by a series of wonders and miracles—which makes him exclaim: *Blessed be the God and Father of Our Lord Jesus Christ, Who, according to His great mercy, hath regenerated us unto a lively hope, by the Resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven for you!* (I Peter i. 3, 4.)

You also must have this firm hope.

Stir up within you the faith and hope of reigning one day with Christ. Draw from this hope the strength you need, when God permits that you should suffer in this life.

E—Consolation in This Life

Recall the whole Mystery you are meditating.

See how Christ comforts St. Peter.—1. By means of the holy women whom He sends to him—2. By

the sight of the linen cloths—and the empty Sepulchre—and lastly by Himself.

Thus does God, at intervals and gradually—give you consolation. *Blessed be the God and Father of Our Lord Jesus Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulation, that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God.* (II Cor. i. 3, 4.) Give Him thanks with your whole heart.

COLLOQUY

Beg for the strength to suffer, with the hope of sharing in the joy of Jesus Christ.

THE DISCIPLES GOING TO EMMAUS

I

KINDRED THOUGHT

Recall the Meditation you are about to make, and excite the desire to share in the joy of Christ.

PRELUDES

1. Jesus appears to the two disciples going to Emmaus, and speaking of Him on the way.
2. See the road leading to Emmaus.
3. Beg the grace to follow the right path, and to speak with Christ in prayer.

A—The Persons

Observe the two disciples going to Emmaus.

Remark: they were in desolation. Desolation is

described in the *Rule for the Discernment of Spirits* to mean the darkness and trouble of soul, the inclination to low and earthly things, the divers agitations and temptations which lead the soul to distrust, and leave it without hope and without love, slothful, lukewarm, sad, and as though separated from its Creator and Lord.

As you walk on in the way of the spiritual life, you sometimes feel this darkness and desolation.

Resolve to act in desolation according to the *Rule for the Discernment of Spirits,* insisting on prayer and say: *O my God, enlighten my darkness.* (Ps. xvii. 29.)

B—Things Said

Listen to the conversation of the disciples.

They spoke of the things they had heard concerning Christ—and of all that they had themselves seen —His death—and His Resurrection.

In desolation, alas! you often love idle talk. It may be said of you that you are of those that *turn away their hearing from the truth, but will be turned unto fables.* (II Tim. iv. 4.)

Concentrate your thoughts henceforth on the Divine Mysteries—love to speak of them—and take the words of St. Paul as specially addressed to you: *Shun profane and vain babblings.* (II Tim. ii. 16.) *Speak thus the things that become sound doctrine.* (Tit. ii. 1.)

Let such conversation on such things be yours—if not by affirmation, when you are ignorant of

things—at least by means of questions—thus imitating the disciples.

C—Things Done

Recall to mind that the disciples were going to Emmaus.

The word Emmaus means *He who fears counsel.* The disciples were going away from Peter and the Apostles—from whom they might have asked counsel in their desolation.

Thus you fear to ask advice of your Superior—or your Confessor. When the enemy wishes to deceive the just soul, he strives to make it listen to him, and to keep silence—but if the soul discloses all to a good Confessor or to any other spiritual person, who knows the snares and malice of the devil—he is very much displeased.

Detest that enemy, the spirit of darkness, seated in the middle of the plain of Babylon, on a smoking throne—Never conceal your temptations.

D—The Divinity

Christ walks with the disciples under the appearance of a stranger.

The Divinity was hidden under this appearance, but still it was a great miracle that our Risen Saviour could, after His death, be at will in any place—and under any aspect He chose.

Such is the liberty of the children of God—which awaits you also after death.

Console yourself by the certain hope of the same

liberty—which you will acquire, if, for the sake of Our Lord, you renounce your liberty in this world: Take, O Lord—and receive, my liberty, my memory, and my will, all that I have, all that I possess!

E—Consolation in This Life

Consider Christ walking with the disciples, who do not recognize Him.

Nevertheless, His presence—though unknown—was no light solace to them in their desolation.

Thus it often happens in desolation—The Divine help remains always with you, though you do not feel it.

Say, then, with confidence during desolation: *He is at my right hand, that I be not moved.* (Ps. xv. 8.)

COLLOQUY

Beg the Gift of Fortitude—to defend yourself against the snares of the enemy—Beg, too, the hope of the Divine help in this life—and glory in the next.

THE DISCIPLES GOING TO EMMAUS

II

KINDRED THOUGHT

Recall the Meditation you are about to make, and excite the desire to share in the joy of Christ.

PRELUDES

1. Christ reproaches the Disciples going to Emmaus with their incredulity, and instructs them.
2. Behold with the eyes of your soul Christ walking with the disciples.
3. Beg the grace of a sincere and ardent faith.

A—The Persons

Observe the two disciples as they walk together and are sad; for Jesus Christ said to them: *"What are these discourses that you hold one with another as you walk and are sad?"* (Luke xxiv. 17.)

Their sadness came from want of hope—they said: *We hoped that it was He that should have redeemed Israel.* (Luke xxiv. 21.) They had hoped also for the Resurrection—showing by those words that they had almost lost all hope.

This want of hope is often in us also the cause of desolation and sadness—even though, in itself, (according to the *Rule for the Discernment of Spirits*) it also constitutes and increases, desolation.

Be on your guard against this want of hope—lest sadness and desolation take hold of your soul—Make acts of hope—Holy Writ, especially the Psalms, all full of them—Say to God: *Let all them be glad that hope in Thee.* (Ps. v. 12.)

B—Things Said

Jesus *said to them: "O foolish and slow of heart to believe in all things which the prophets have spoken!"* (Luke xxiv. 25.)

They had heard Christ speak, not only of His Passion, but also of the glory of His Resurrection—They are called foolish because they did not believe enough.

You also in the *Kingdom of Christ* have heard Our Divine Saviour speak of His labors and of the glory of His Kingdom. In that contemplation it is justly said that no man who uses his good sense can hesitate to believe in Christ and follow Him.

Humbly confess to the Lord: *O God, Thou knowest my foolishness!* (Ps. lxviii. 6.) Ask for the Gift of Wisdom—and Understanding, to comprehend this truth: *Ought not Christ to have suffered these things, and so to enter into His glory?* (Luke xxiv. 26.) Beg of God the grace that you may believe it—and apply it to yourself.

C—Things Done

Think in what manner Christ reproves the disciples for their unbelief.

Without doubt, He reproached them with severity—in sufficiently hard terms—*O foolish and slow of heart.*

Learn from this that it is sometimes necessary to reprove severely those who are in error—that they may be brought back into the way of salvation—*Reprove, entreat, rebuke,* says the Apostle. (II Tim. iv. 2.)

Reanimate your zeal for the glory of God—and the salvation of your neighbor. Say with the

prophet: *I had a zeal on occasion of the wicked.* (Ps. lxxii. 3.)

D—The Divinity

And beginning at Moses and all the prophets, He expounded to them in all the Scriptures, the things that were concerning Him. (Luke xxiv. 27.)

So great a knowledge of the Scriptures might have caused the disciples to suspect something divine in that Traveller—and have astonished them, as it had astonished the Jews in the early days of His ministry: *"How doth this man know letters, having never learned?"* (John vii. 15.)

A similar knowledge of the Scriptures is reserved for you—after this life is over—if you follow Christ closely—*We see now through a glass in a dark manner, but then face to face. Now I know in part, but then I shall know even as I am known!* (I Cor. xiii. 12.)

Animate your courage to work generously with Christ—*I shall be satisfied when Thy glory shall appear!* (Ps. xvi. 15.)

E—Consolation in This Life

The disciples listened eagerly to Christ. They hung upon His words.

As those who hear a beautiful discourse—or the explanation of a hidden doctrine—listen with relish and consolation—so the disciples were rejoiced at the explanations of Christ.

Thus does God console you in this life—speaking to you and instructing you, either by the Sacred Scriptures—or by other pious books—or by interior inspirations.

Thank God, Who in so many ways comforts you here below—*How sweet are Thy words to my palate! more than honey to my mouth!* (Ps. cxviii. 103.)

COLLOQUY

Beg the grace of steadfast faith—firm hope—and sincere charity—so that you may fight valiantly under the Standard of Jesus Christ.

THE DISCIPLES GOING TO EMMAUS

III

KINDRED THOUGHT

Desire to know Christ risen more intimately, and to rejoice with Him.

PRELUDES

1 Christ, on being asked, remains with the disciples, and disappears after they had recognized Him in the breaking of bread—They immediately return to Jerusalem, and tell the Apostles all that had happened.

2. See the place where He is recognized in the breaking of bread.

3. Beg the grace to know and to love Jesus Christ and to make Him known to others.

A—The Persons

See the disciples eating with Jesus at Emmaus.

Contemplate them as they gaze fixedly on Him—remembering the conversation they had held with Him *in the way*.

If you are careful to speak of—and to be intent on—spiritual things during meals, you will, in the same way, observe well the Rules of Temperance—and your mind will be less absorbed in eating and drinking.

Resolve to accustom yourself to these Rules—and to have Jesus everywhere present before your eyes—so that you may not let yourself follow the fascination of perishable things.

B—Things Said

Listen to the disciples saying to Jesus: *"Stay with us, because it is towards evening, and the day is now far spent"* (Luke xxiv. 29) and later on, when they had returned to Jerusalem, telling the other disciples all that they had seen and heard.

They had first spoken fervently with Jesus and could therefore afterwards speak to others of Jesus.

If during meditation you make fervent colloquies with Christ, your lips will publish to others *the memory of the abundance of His sweetness*—But those who are cold in meditation only speak of frivolities.

Make fervent colloquies with God in meditation—and when you speak with others, let it be fervently about God.

Regret that hitherto you have done both one and the other only languidly—and henceforth for the love of Christ, do better.

C—Things Done

They knew Him in the breaking of bread. (Luke xxiv. 35.) *And He vanished out of their sight.* (Luke xxiv. 31.)

If you consider the whole of this Mystery of the apparition, you will understand how true are those words of Isaias: *Verily, Thou art a Hidden God!* (Is. xlv. 15.)—for He hid Himself under the figure of a gardener. He had just hidden himself under the likeness of a wayfarer—and He hides Himself also under the species of the Bread—for the Fathers of the Church think that He consecrated on this occasion—and finally He disappears and completely hides Himself from their sight.

Thus in Holy Communion do the Eucharistic veils hide Jesus from your eyes.

Prostrate before the Most Holy Sacrament of the Altar—say with the tenderest love:

Humbly I adore Thee, hidden Deity,
Which beneath these symbols *art concealed*
from me.—(Adoro Te)

D—The Divinity

Take in the whole mystery in one glance.

The Divinity and even the Humanity of Christ are hidden under the exterior of a wayfarer. It was necessary, for without this partial veiling, the wonders and miracles which shone out with such mag-

nificence, would have blinded the disciples to the sight of Our Lord—human eyes not being made to look upon such splendor.

It is only in Heaven that men will be able to endure brightness so dazzling.

Apply those words of the Apostle to yourself: *We see now through a glass in a dark manner, but then face to face.* (I Cor. xiii. 12.)

Believe firmly in this life everlasting—Confidently hope for it. *How lovely are Thy tabernacles, O Lord of hosts!* (Ps. lxxxiii. 1.)

E—Consolation in This Life

And rising up the same hour, they went back to Jerusalem. (Luke xxiv. 33.)

They showed great ardor in returning—for joy overflowed their souls—and they were inflamed with Divine love—*"Was not our heart burning within us, whilst He spoke in the way, and opened to us the Scriptures?"* (Luke xxiv. 32.) Thus were they filled with the consolation of the Holy Spirit.

Compare your languor with their great fervor.

Give yourself up wholly to God—with the certainty that, even in this life, He will vouchsafe you His consolations—*I have run the way of Thy commandments when Thou didst enlarge my heart.* (Ps. cxviii. 32.)

COLLOQUY

Full of faith and hope in Jesus, your infinitely amiable King.

CHRIST APPEARS IN THE SUPPER ROOM

I

KINDRED THOUGHT

Desire to know Christ risen more intimately, and to rejoice with Him.

PRELUDES

1. All the disciples, except Thomas, are gathered together for fear of the Jews.
2. See the place where they are assembled.
3. Beg the grace to keep attached with constancy to Christ in the midst of adversities.

A—The Persons

See the disciples gathered together.

Consider them, *as sheep in the midst of wolves* (Matt. x. 16)—that is, in the midst of the Jews, who were fighting under the standard of the devil.

You also are in the world in the midst of adversaries—by whose means the devil tries to ruin you—Conclude that you should be gathered together, that is, united by fraternal charity with your neighbor.

Beg the grace of true—and sincere—fraternal charity—making you love your neighbor, not from natural motives—but from the love of God.

B—Things Said

Think what the Apostles are speaking of together—in that place—and at that time.

Doubtless, they remind one another that Christ foretold His Resurrection: *"After I shall be risen again, I will go before you into Galilee."* (Matt. xxvi. 32.)—*"After three days I will rise again."* (Matt. xxvii. 63.)—Of these and of such like things they spoke.

Learn to think—and speak—in this same way when you are in tribulation.

In sufferings and persecutions, say with Job: *I know that my Redeemer liveth, and in the last day I shall rise out of the earth.* (Job xix. 25.)

C—Things Done

Think how the disciples thus assembled mutally encouraged one another, and strove to overcome their fear of the Jews.

No doubt, Peter then did what Our Lord had commanded him: *"Thou being once converted, confirm thy brethren."* (Luke xxii. 32.)

You also should fortify yourself and your brethren—against the fears and terrors which the devil inspires by means of his agents.

Henceforth imitate the good spirit—whose property it is, when acting in the soul, to banish from it all trouble and sadness—and that by Divine, not human reasons—*Princes sat and spoke against me: but Thy servant was employed in Thy justifications.* (Ps. cxviii. 23.)—Thus will you strengthen yourself and fortify others, in the persecutions raised up against you by the devil.

COLLOQUY

Beg the grace to know—and to avoid—the snares of the devil.

CHRIST APPEARS IN THE SUPPER ROOM

II

KINDRED THOUGHT

Excite the desire to rejoice with Jesus risen.

PRELUDES

. Jesus comes into the midst of the disciples, the doors being shut.
2. See the room into which Jesus enters.
3. Beg for the charity, joy and peace of Christ.

A—The Persons

Thomas was absent—but the two disciples from Emmaus seem to have been present—They therefore saw Christ there again—this time clearly—having recognized Him, the first time, only when He was vanishing out of their sight.

This should make you value the practices of a devout life, for in them Christ communicates Himself to the soul more clearly—and gives it a greater knowledge of His Mysteries than elsewhere.

Thank God for the great blessing of having under-

taken these practices—and beg the grace of perseverance in them.

B—Things Said

Jesus came and stood in the midst and said to them: "Peace be to you." (John xx. 19.)

This is *the peace of God which surpasseth all understanding.* (Phil. iv. 7.)—This peace arises from charity—for among the Fruits of the Holy Ghost, Charity holds the first place; then comes Joy and then Peace . (Gal. v. 22.)—Our Lord had said of this *Peace: "Peace I leave with you, my Peace I give unto you: Not as the world giveth, do I give unto you."* (John xiv. 27.)—For the peace of the world has not its source in the love of God—but in the rebellion of the flesh—the senses—self-love—and love of the world.

Examine what sort of peace is within you—Say most heartily those words of the Divine Office: *The Lord direct your hearts in the charity of God, and the patience of Christ.* (II Thess. iii. 5.)

C—Things Done

Jesus came and stood in the midst of them. (John xx. 19.) For He had promised them saying: *"Where there are two or three gathered together in My Name, there am I in the midst of them."* (Matt. xviii. 20.)

See whether you are gathered together with your neighbors in the name of Christ—that is to say, if

true brotherly love reigns in your intercourse with them.

With a great desire to be heard, pray with the Church: *O Lord, pour out upon us the spirit of Thy love, so that after having fed us with the same heavenly Bread, Thou mayst of Thy goodness make us to be of one mind.*

D—The Divinity

The doors were shut . . . . Jesus came and stood in the midst. (John xx. 19.)

In His Passion, Jesus had been bound and a prisoner—The Divinity was hidden—He seemed to have lost all His liberty—Now the Divinity shows Itself—and Jesus is so free that neither wall nor prison can detain Him.

He enjoys the prerogative of subtility—which will be granted also to you in Heaven if here below you share in His labors.

Like holy Job—lay up this hope in your heart—your body, St. Paul tells you, *is sown a natural body: it shall rise a spiritual body.* (I Cor. xv. 44.)

E—Consolation in This Life

Jesus *said to them: "Peace be to you!"* (John xx. 19.)

Think how great was the consolation of the Apostles on hearing these words—so well calculated to dissipate their fear of the Jews.

Thus does Christ comfort you while you fight under His Standard—according to those words of St.

Paul: *Blessed be the God and Father of Our Lord Jesus Christ, the Father of mercies and the God of all comfort, Who comforteth us in all our tribulation.* (II Cor. i. 3, 4.)

Cry out, with the Apostle: *Who, then, shall separate us from the love of Christ? Shall tribulation or distress, or famine, or nakedness, or danger, or persecution, or the sword?* (Rom. viii. 35.)

COLLOQUY

Beg the grace of bearing for Christ humiliations and injuries.

CHRIST APPEARS IN THE SUPPER ROOM

III

KINDRED THOUGHT

Excite the desire to rejoice with Jesus Risen.

PRELUDES

1. Jesus Christ gives the Holy Ghost to the disciples in the same place.

2. See the room where Christ is with His disciples.

3. Beg the grace to receive the Holy Ghost, with the disciples.

A—The Persons

Behold Jesus standing in the midst of the disciples.

It is not said under what form He appeared to them, but it must assuredly have been under an aspect full of beauty and grace, so that the very sight of Him made them forget their fear of the Jews.

You also, in tribulation, ought to seek comfort from the presence of Christ.

When you are in sorrow, prostrate yourself before Jesus hidden under the Eucharistic veils—and say: *Show us Thy Face, and we shall be saved.* (Ps. lxxix. 4.)

B—Things Said

Jesus said to them: *"Whose sins you shall forgive, they are forgiven them."* (John xx. 23.)

What a great benefit is granted by these words to us poor frail mortals!—By this means, when you are burdened with sin, you can be delivered.

Consider how you have hitherto used the Sacrament of Penance as a remedy for your weakness.

Confess your negligence in regard to contrition—confession—and satisfaction—and resolve to do better in future.

C—Things Done

Christ gives His Disciples the power of forgiving and of retaining sins.

Consider how they used this power for the good of others—going, after the example of Our Lord, and with much labor—into the synagogues, the towns and the villages—preaching penance—healing the sick, etc.

Compare your zeal with that of the Apostles.

Resolve to imitate Our Saviour—and His Disciples—and to receive—direct—instruct—and help sinners with the patience and kindness they always displayed.

D—The Divinity

Represent to yourself again Our Saviour standing in the midst of His Disciples.

Under whatever form Jesus may have appeared—there can be no doubt that the brightness which is one of the prerogatives of glorified bodies to some extent showed itself—and shed beauty and brilliancy over His countenance—and His whole exterior.

Of you also—after this life—it is true that *when He shall appear, we shall be like to Him.* (I John iii. 2.)

Fight under the Standard of Jesus—drawing your strength from the faith—and hope—of that glory reserved for you.

E—Consolation in This Life

Christ said to them: *"Receive ye the Holy Ghost."* (John xx. 22.)

See with what diligence—and fulness the Lord comforts His disciples—He gives them the Comforter Himself.

Thus will Jesus comfort you, if He counts you among those who fight under His Standard.

Beg you also for the Holy Ghost:

Come, Holy Ghost! send down those beams
Which sweetly flow in silent streams
From Thy bright throne above!

Oh Thou of comforters the best,
Oh Thou the soul's delightful quest,
The pilgrim's sweet relief

COLLOQUY

Beg for faith—and hope—and the Gifts—and Fruits of the Holy Ghost.

CHRIST APPEARS TO THOMAS

I

KINDRED THOUGHT

Excite the desire to rejoice with Jesus Risen.

PRELUDES

1. Thoms, who had been absent, declares he will not believe unless he sees.
2. See the place where he makes this declaration.
3. Beg the grace of faith, hope and charity.

A—The Persons

See St. Thomas, separated from the others and alone.

He was separated from the others not only in body, but also in spirit—for while the others believed all that the women and the disciples from Emmaus had reported—he did not believe with them—The

disciples from Emmaus had found the eleven gathered together: hence St. Thomas was of the number—but to him were those words of St. Luke especially applicable: *These words seemed to them as idle tales, and they did not believe them.* (Luke xxiv. 11.)

He went apart, thinking over these things and remained separate awhile.

Learn from this how hurtful to you it is, to stand out pertinaciously against the common opinion of others.

Zealously observe the rule of thinking the same thing and as far as possible saying the same thing as others—and the rule of not contending with others.

B—Things Said

The other disciples therefore said to him: *"We have seen the Lord."* (John xx. 25.)

Thus, by words and good reasons, do the other disciples strive to keep with them this member, in some sort cast off from them—trying to reunite him with themselves.

Brotherly love requires this good office of you—for such is the spirit of God.

Say, then, with the Lord: *I myself will seek my sheep. . . . I will seek that which was lost and that which was driven away I will bring again, and I will bind up that which was broken, and I will strengthen that which was weak.* (Ezech. xxxiv 11, 16.)—But be careful to use for that purpose words and advance reasons with modesty and charity.

C—Things Done

Thomas remains obstinate: *"Except I shall see in His Hands the print of the nails. . . . I will not believe."* (John xx. 25.)

The cause of his obstinacy was a kind of desolation and temptation which he did not resist as he should —For these words, so full of trouble, show that the evil spirit had taken possession of him by false arguments—and that these were agitations and temptations in his soul, which left him without hope or love —That is, he was in desolation.

Learn from this how many evils come on you, when you do not resist desolation speedily—or energetically enough.

Strive earnestly to understand—according to the *Rules for the Discernment of Spirits*—the remedies against desolation—and to use them with promptitude—and constancy.

COLLOQUY

Beg for knowledge of the snares of the devil, and the help you need to defend yourself against them.

CHRIST APPEARS TO THOMAS

II

KINDRED THOUGHT

Rejoice with Christ Risen.

PRELUDES

1. Eight days afterwards, the doors being shut, Jesus appears again to His Disciples, and reproaches Thomas for his unbelief.
2. See this closed room.
3. Beg the grace to bring back poor wanderers to their last end and under the Standard of Jesus Christ.

A—The Persons

And after eight days again, His disciples were within, and Thomas with them. (John xx. 26.)

See Thomas, who had in a measure hidden himself—and now returns and is *in the council of the just, and in the congregation.* (Ps. cx. 1.)—It is the beginning of his happiness.

The same thing happens to you, when you hide yourself in temptation—shunning the eyes of those set to guide you—You are easily overcome by the evil spirit—But, when you return to them—letting them see all—(a thing greatly displeasing to the devil)—you are then beginning the victory.

If at times you have sought this darkness, say: *I have gone astray, like a sheep that is lost.* (Ps. cxviii. 176.)—Have nothing whatever hidden from those in charge of you.

Christ said to Thomas: *"Put in thy finger hither and see My Hands. . . . and be not faithless, but believing."* (John xx. 27.)

Consider these words of Our Divine Saviour—They are not rough, but full of sweetness.

Learn from this that when you see some one in

desolation—or tempted—you must not be harsh or bitter towards him, but easy and kind.

If you have done otherwise, sincerely regret it—and remember those words of the Apostle: *Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted.* (Gal. vi. 1.)

C—Things Done

In this apparition Jesus turns at once to Thomas, saying: *Bring hither thy hand."*

Thus does Our Saviour confirm by His example, that which he has taught in word about seeking the lost sheep—even though ninety-nine had to be left.

Such ought to be your zeal in converting those who have strayed.

Reanimate your zeal for sinners: *A fainting hath taken hold of me, because of the wicked that forsake Thy law.* (Ps. cxviii. 53.)

D—The Divinity

Consider again, *Jesus came, the doors being shut: and said to Thomas, . . .*

The Jews, during His Passion, said to Jesus: *"Prophesy, who is it that struck Thee."* (Luke xxii. 64.)—But He seemed to be as one deaf not hearing—because the Divinity was hiding Itself—Now the Divinity manifests Itself—and He proves that He heard what St. Thomas said.

If you are hidden here below with Jesus—and

bear injuries—a similar glory awaits you, when you shall see Him—for then He will enlighten your darkness.

Strong in faith—and filled with hope—say with St. Paul: *We see now through a glass in a dark manner, but then face to face. Now I know in part, but then I shall know even as I am known.* (I Cor. xiii. 12.)

E—Consolation in This Life

In this apparition, Jesus, before speaking to Thomas, says to all: *"Peace be to you."* (John xx. 19.)

Thus does *your Father who is in heaven, Who maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust.* (Matt. v. 45.)—granting the sun and the rain of consolation equally to those who believe, and to those who do not believe.

Think how you also—poor wanderer in the path of virtue—have also felt the rays of divine light inviting you to peace.

Give God thanks for so great a mercy—by which *when as yet we have sinners according to the time, Christ died for us. Much more, therefore, being now justified by His Blood, shall we be saved from wrath through him.* (Rom. v. 8, 9.)

COLLOQUY

Beg the grace to be brought back into the path of virtue—and to bring back others also.

CHRIST APPEARS TO THOMAS

III

KINDRED THOUGHT

Excite within you the love of Jesus Risen.

PRELUDES

1. Thomas recognizes Jesus and believes.
2. See in spirit the room, the doors of which were shut.
3. Beg the grace to unite your sentiments of love for Jesus with those of St. Thomas.

A—The Persons

Behold Our Saviour appearing to St. Thomas.

Contemplate the five Wounds—Assuredly, rays of glory burst from them—They are the marks—the certain and evident testimonies—of the love and mercy of God towards St. Thomas—and towards all mankind.

Draw near also to those Wounds—they were imprinted on Jesus for us men and for our salvation.

Prostrate before the image of the Crucified—say all that your heart will suggest.

B—Things Said

Thomas answered and said to Him: "My Lord and my God!" (John xx. 28.)

In the deepest emotion, his heart as if melted at

the sight and touch of the Wounds of Jesus, Thomas could only pronounce those two words—They are worth a thousand others—they are more eloquent than the most carefully composed speech—for they contain many and deep meanings.

Examine these words carefully—You will find that they contain all that you meditated upon in the *Foundation,* in the *Kingdom of Christ,* in the *Two Standards.*

Filled with the sentiments suggested by these meditations—cry out, you also, with St. Thomas: *"My Lord and my God!"*

C—Things Done

Jesus adds: *"Blessed are they that have not seen and have believed."* (John xx. 24.)

Thus, like a loving physician—Jesus willed to restore health to Thomas, by using a remedy that would also serve to cure others, who should be attacked with the malady of unbelief.

Let this remedy help you also—And learn from this that in the apostolic life, the general good is always to be preferred to the good of the individual—and so act that the remedies you give to your neighbor may be of use to as many as possible—St. Ignatius inculcates this in many different ways.

Be very careful to understand and practice the two modes indicated of making a good selection—so that you may arrange everything in such order as to produce the greatest fruit.

COLLOQUY

Pray to God to vouchsafe Himself to touch your will and put into your soul what you ought to do.

CHRIST APPEARS AT THE LAKE

I

KINDRED THOUGHT

Rejoice with Jesus Risen.

PRELUDES

1. Christ appearing to the seven disciples as they were fishing, causes them to take a great haul of fish.
2. See the sea where this happens.
3. Beg the grace to imitate Jesus Christ in His labors, so as to reign with Him hereafter.

A—The Persons

But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus. (John xxi. 4.)

Contemplate the Divine Master appearing on the shore, under a form in which His disciples did not recognize Him.

Thus sometimes Jesus is near you, but *His look is as it were hidden.* (Is. liii. 3.)—The Divine help remains, though you do not feel it.

In the presence of the adorable Eucharist, say: *Verily Thou art a hidden God.* (Is. xlv. 15.)

O Godhead hid, devoutly I adore Thee,
Who truly art within the forms before me! (Adoro Te)

B—Things Said

Hear Jesus speaking of their fishing, and saying to the disciples: *"Cast the net on the right side of the ship, and you shall find."* (John xxi. 6.)

Our Divine Saviour begins speaking to them about their temporal calling as fishermen, that He may lead them to spiritual fishing.

Thus in dealing with your neighbor, you should begin by speaking to him of temporal things, so as to lead him on to speak of spiritual things—This is the advice of St. Ignatius.

Say with the Apostle: *I became all things to all men, that I might save all.* (I Cor. ix. 22.)

C—Things Done

The disciples entered into the ship, and that night they caught nothing. (John xxi. 3.)

This is poverty—and its effects—vigils—and useless labor.

If you are equally poor—Jesus will also come to you with pleasure.

Willingly suffer some of the effects of poverty.

D—The Divinity

Having, by command of Our Lord, cast the net,

they were not able to draw it for the multitude of fishes. (John xxi. 6.)

The Divinity—hidden during the Passion—is here manifested by an evident miracle.

It is necessary that you also should be hidden by humility from the eyes of men—if you would enter into the kingdom of the Lord—and reign with Him.

Renew in you the sentiments of the *Third Degree of Humility*—encouraging yourself with the hope of reigning with the Lord.

E—Consolation in This Life

Consider again the miracle of this miraculous draught of fish.

What comfort and joy this miracle, wrought in the calling of the disciples—must have given them!

Thus God is in the habit of comforting His own in this life—by even temporal favors—as history often proves.

Have always before your eyes those words of your Divine Master: *"Be not solicitous, therefore, saying: "What shall we eat, or what shall we drink, or wherewith shall we be clothed? . . . . For your Father knoweth that you have need of all these things."* (Matt. vi. 31, 32.)

COLLOQUY

Beg for hope in the midst of labors—so that by it you may expect from God comfort in this life—and eternal happiness in the next.

CHRIST APPEARS AT THE LAKE

II

KINDRED THOUGHT

Excite the desire to know Jesus Christ better—and to love Him ever more and more.

PRELUDES

1. Jesus is recognized. Peter throws himself into the sea to reach Him.
2. See the spot not far from the shore where these things take place.
3. Beg the grace to recognize Jesus, and to draw near to Him.

A—The Persons

Behold each one of the disciples in the ship: Peter, John, Thomas, James the brother of John, Nathanael, and two others.

John—the virgin disciple—is inwardly enlightened—and immediately recognizes Jesus.

Thus will you also easily recognize Jesus, if you faithfully preserve chastity and purity of heart—*"Blessed are the clean of heart, for they shall see God."* (Matt. v. 8.)

Thank God for the immense blessing He has granted you in saving you from the corruption of the world—Renew your resolution to lead a life of chastity according to your state.

B—Things Said

That disciple, therefore, whom Jesus loved said to Peter: "It is the Lord." (Jonh xxi. 7.)

John is not satisfied with the interior knowledge given to him—he strives at once to enlighten others—saying to them: *"It is the Lord!"*

Thus while you announce Christ—*work good to all men, but especially to those who are of the household of the faith.* (Gal. vi. 10.)

In all your conversations try to bring not only strangers—but also and above all, your own brethren—to the knowledge of Christ—and of virtue.

C—Things Done

Simon Peter, when he heard that it was the Lord, . . . cast himself into the sea. (John xxi. 7.)

Consider the zeal of Peter: He who had before only followed Jesus afar off—now wishes to follow Him very closely—the sea does not frighten him.

This applies to the *First time to make a good election.* This is, when God Our Lord moves and attracts the will so strongly, that without doubting, or being even able to doubt, the devout soul follows what is shown to it.

Earnestly desire this sort of powerful impulse—while using ordinarily the method indicated for the *Second and Third time.*

COLLOQUY

Beg a special grace of light and love—that you may draw very close to Christ.

CHRIST APPEARS AT THE LAKE

III

KINDRED THOUGHT

Excite yourself to follow Christ—that you *may know Him and the power of His Resurrection.* (Phil. iii. 10.)

PRELUDES

1. Jesus gives food to His Disciples, and recommends His flock to Peter.
2. See the shore where these things happened.
3. Beg the grace to rejoice, one day, in the possession of Christ, and to have a firm hope that this happiness will be granted to you.

A—The Persons

Behold the other Disciples comming to land and fiinding Jesus.

Consider their interior reverence for their Divine Master—For, though they had recognized Him, even more by the miracle of the draught of fishes, and the testiomny of John, than by their own eyes—nevertheless out of reverence *none of them who were at meat durst ask Him saying: "Who art Thou?" knowing that it was the Lord.* (John xxi. 12.)

Such should be your interior reverence for God—Who is everywhere present—and especially for Our Lord in the adorable Sacrament of the Altar.

Renew within you the sentiments proper to *the*

Foundation—in which you saw how you ought to reverence God Our Lord.

B—Things Said

Jesus saith to them, "Come and dine." (John xxi. 12.)

How grateful this word was to the poor fishermen!

If you truly practice poverty, you have just reason to believe that Jesus Christ will say to you also: *"Come and dine". For He hath distributed, He hath given to the poor.* (Ps. cxi. 9.)

Renew your determination to practice poverty—resolve never to eat anything between meals, without permission—or real need—Then the meal which Jesus will give you—as to His poor—will have a sweeter savor—*Jesus saith to them: "Bring hither of the fishes which you have now caught." Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty three.* (John xxi. 10, 11.)

Jesus spoke to all. But Peter--full of fervor—executes the order before the others.

Thus should you be, ever ready to obey.

Renew your resolution of obedience—Obey with great speed, spiritual joy and perseverance.

D—The Divinity

And Jesus cometh and taketh bread, and giveth them, and fish in like manner. (John xxi. 13.)

When they had eaten, He confided His lambs and His sheep, that is His Church, to Peter.

In this repast you see many miracles worked—the exercise of great power—and an admirable comfort given to all.

Think upon that repast when Jesus will *make* you *sit down to meat, and passing will minister to you.* (Luke xii. 37.)

Yearn after this heavenly banquet—Comfort yourself in your exile by the certain hope that you will one day be admitted to it.

E—Consolation in This Life

Recall to mind the whole of this apparition.

Observe, the best friend could not have given the disciples a consolation more adapted to their condition—Jesus helps them in their fishing—He feeds them with fish, because they are fishermen—and in all things He, as it were, lowers Himself, to their humble trade.

Thus will Christ comfort you in your labors—and watchings—your humiliations—and poverty—and in all the sufferings you endure for Him.

Counting upon Divine consolations both for the present and the future—and drawing from this immovable confidence—confirm yourself in the *Third Degree of Humility*—with great love for so good a Lord and King.

COLLOQUY

According to the *Third Degree of Humility,* ani-

mated by the purest love, and the desire to rejoice in the possession of Jesus Christ for all eternity.

CHRIST APPEARS IN GALILEE

I

KINDRED THOUGHT

Excite yourself to follow Christ—that you *may know* Him *and the power of His Resurrection.* (Phil. iii. 10.)

PRELUDES

1. The Disciples, obeying the command of Jesus Christ, go to Mount Thabor.
2. See the road to the mountain.
3. Beg the grace to seek Christ in the right way and to find Him in the glory of His Resurrection.

A—The Persons

See the disciples going into *Galilee, unto the mountain where Jesus had appointed them.* (Matt. xxviii. 16.)

Christ had already appeared to some of them several times—Observe that they desired to see Him again—therefore they undertake this journey.

Learn from this that heavenly joys never produce satiety—as temporal joys do—These when possessed often cause disgust—*"Blessed are they that hunger and thirst after justice, for they shall have their fill."* (Matt. v. 6.)—Far from producing disgust, this satiety rather increases desire.

As the heart panteth after the fountains of water, so my soul panteth after Thee, oh my God! (Ps. xli. 1.)—*Show us Thy Face, and we shall be saved!* (Ps. lxxix. 4.)

B—Things Said

Listen to the conversation of the disciples on the road.

Assuredly they must have recalled the words Jesus spoke to them at the Last Supper: *"After I shall be risen again, I will go before you into Galilee."* Mark xiv. 28.)—and those which the Angels had said to the Holy Women: *He goeth before you into Galilee, there you shall see Him as He told you.* (Mark xvi. 7.)

If you wish to see Jesus, you must often recall, in thoughts—and in conversation with others—His sacred words as related in the Holy Gospels.

Fly all idle talk—*The wicked have told me fables, but not as Thy law. . . . How sweet are Thy words to my palate! more than honey to my mouth!* (Ps. cxviii. 85, 103.)

C—Things Done

And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. (Matt. xxviii. 16.)

Observe that in order to find and to see Jesus, they had to go to a mountain pointed out by Him, and not chosen by themselves.

Thus you will not find Christ, in any place of your own choice—but only where the Divine Master indicates—through your Superiors.

Protest that you are a soldier under the Standard of Christ your Leader—and that you wish to execute the orders He shall give in regard to country—and home—that you may have the happiness of there finding Him.

COLLOQUY

Beg the grace and the courage to go and to live in any part of the world—and to do any work—He may assign you.

CHRIST APPEARS IN GALILEE

II

KINDRED THOUGHT

Rejoice in the remembrance of the Mysteries of the Resurrection of Jesus Christ.

PRELUDES

1. Jesus appears to the disciples on the mountain He had indicated, and tells them that all power is given to Him in heaven and on earth.
2. See this mountain in Galilee.
3. Beg the grace to follow Christ, and to fear nothing under so powerful a Leader.

A—The Persons

See the disciples in Galilee going up to Mount Tabor.

Consider the innocence of their hands and the purity of their hearts—according to those words of the Psalmist: *Who shall ascend into the mountain of the Lord? . . . The innocent in hands, and clean of heart.* (Ps. xxiii. 3, 4.)

Examine your conscience—and the purity of your heart.

Resolve to purify your heart well—by interior—and exterior—penance—so that with the Apostles, you may *ascend into the mountain of the Lord.*

B—Things Said

Listen to the disciples speaking together and sighing for the apparition of Jesus.

They probably said these or similar words: *Send forth Thy light and Thy truth; they have conducted me, and brought me unto Thy holy hill, and unto Thy tabernacles.* (Ps. xlii. 3.)

Such should be your language, when you go up to the altar, that you may see Jesus hidden under the appearance of bread and wine.

When you *go in to the altar of God,* sigh after Christ and, full of ardent desire, say: *Hope in God, for I will still give praise to Him, the salvation of my countenance and my God.* (Ps. xlii. 4, 6.)—For, though veiled under the Sacred Species, He is truly your salvation.

C—Things Done

Jesus, appearing to the disciples, says to them: *"All power is given to Me, in heaven and in earth."* (Matt. xxviii. 18.)

Carefully weigh each one of those words—No king has all power on earth—and still less in heaven —Consider why this omnipotence was given to Him —because *He humbled Himself, becoming obedient unto death: even the death of the Cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names.* (Phil. ii. 8, 9.)

Learn from this, that poverty—abnegation—and humility not only bring with them all other virtues—but also lead to the summit of glory.

Unite yourself closely with Jesus, by the *Third Degree of Humility.*

D—The Divinity

Christ had foretold: *"After I shall be risen again, I will go before you into Galilee."* (Mark xiv. 28.)

Observe how differently Jesus now travels from Judea to Galilee—Formerly, the Divinity was hidden —and so Our Divine Saviour, going from place to place, labored and suffered fatigue—as other men—but after the Resurrection—endowed with the prerogatives of immortality and agility—He can transport Himself wherever He wills without labor—or delay.

You also must hope that you will enjoy the four qualities of glorified bodies—immortality—agility—penetrability—and brightness.

Say with deep conviction those words of the Apostle: *That which is at present momentary and light of our tribulation worketh for us, above measure*

exceedingly, an eternal weight of glory. (II Cor. iv. 17.)

E—Consolation in This Life

Remember that *all power in heaven and in earth has been given to* Christ.

What courage soldiers feel, when they know that their chief is both very valiant and very powerful!

The thought that Christ your King is *all power in heaven and in earth,* must be of the greatest comfort to you.

With the help of this faith and confidence, banish all fear of your visible and invisible foes—*"The very hairs of your head are all numbered, Fear not therefore."* (Matt. x. 30.)

COLLOQUY

Beg the grace of great confidence, enabling you to drive away and overcome every fear—in following so powerful and good a Leader.

CHRIST APPEARS IN GALILEE

III

KINDRED THOUGHT

Rejoice in the remembrance of the Mysteries of the Resurrection of Jesus Christ.

PRELUDES

1. Jesus sends His Apostles to preach and baptize in the whole world.
2. See the mountain, and from there the whole surface of the globe.
3. Beg the Apostolic spirit with which to preach Jesus Christ.

A—The Persons

Behold Our Lord appearing to His disciples on the mount.

Consider that He is the most beautiful of the sons of men—He is the King whom they ought all to obey—He is the General in the midst of his soldiers—the Master with His disciples.

On the other hand, behold the chief of the wicked, surrounded by his own—in the plain of Babylon.

These are your mortal enemies—detest them—and pour out your soul in acts of charity—reverence—and praise towards your beloved King.

B—Things Said

Listen to what Jesus says to his disciples, His ministers and His soldiers.

He teaches them to excite themselves first—and then to draw others—in the first place, to the love of spiritual poverty, and then, if His Divine Majesty please, to actual poverty—and secondly to the desire of insults and contempt—because from these two things, humility comes.

Think that all this is said to you by the disciples.

Renew within yourself the sentiments with which

you were penetrated as to these three degrees of perfection—namely, poverty—the desire for contempt—and humility—when you were meditating on the *Two Standards.*

C—Things Done

See what Jesus Christ wishes the disciples to do, after they had received these instructions.

He desires, in the first place, that they should go to all nations, and He sends them throughout the whole world: *"Going therefore, teach ye all nations"* —secondly, that they should baptize all: *"baptizing them in the name of the Father and of the Son and of the Holy Ghost."* (Matt. xxviii. 19.)—For baptism and belief in the Holy Trinity are the sign and standard of Christian warfare—Thirdly, that they should teach all men to keep the law: *"teaching them to observe all things whatsoever I have commanded you"* (Matt. xxviii. 20)—that is to say, all those things I have commanded in the Gospel—and which will be easily observed if you yourself attain to the three degrees of perfection spoken of above—and draw others to them.

Remember that these three degrees chiefly concern the apostolic life.

Here excite yourself to a great love for Christ above all—Him who is so amiable—Who after His Resurrection deigned to confirm His own in the evangelical life—Attach yourself very closely to your divine Master by means of the *Third Degree of Humility.*

COLLOQUY

Beg to be like Christ in zeal for souls.

CHRIST APPEARS TO THE FIVE HUNDRED

KINDRED THOUGHT

Rejoice in the remembrance of the Mysteries of the Resurrection of Jesus Christ.

PRELUDES

1. Jesus Christ appears to more than five hundred persons at the same time.
2. See the place of this apparition.
3. Beg the grace to announce worthily to all the Resurrection of Jesus Christ.

A—The Persons

Then was He seen by more than five hundred brethren at once. (I Cor. xv. 6.)

Consider their vocation: *that there are not many wise according to the flesh, not many mighty, not many noble. But the foolish things of the world hath God chosen that He may confound the wise, and the weak things of the world hath God chosen that He may confound the strong, and the base things of the world and the things that are contemptible hath God chosen, and things that are not, that He may bring to nought the things that are.* (I Cor. i. 26, 27, 28.)

You may learn from this how much humility is

to be preferred before the foolish vanity of the world.

Unite yourself to Our Divine Saviour by the *Third Degree of Humility*.

B—Things Said

Listen to what Christ said to them at this apparition.

He preached to them *not the wisdom of this world, neither of the princes of the world, that come to nought. . . . but. . . . the wisdom of God in a mystery.* (I Cor. ii. 6, 7.)—By His acts and His words He said: *"I am the Resurrection and the Life."* (John xi. 25.)

You make no use of your good sense, if, instead of Jesus Christ, you follow worldly men—as many do, *whose glory is in their shame, who mind earthly things.* (Phil. iii. 19.)

Say, then, with the Apostle: *But our conversation is in Heaven, from whence also we look for the Saviour, Our Lord Jesus Christ, Who will reform the body of our lowness made like to the body of His glory.* (Phil. iii. 20, 21.)

Study by every means *that you may know Him and the power of His Resurrection, and the fellowship of His sufferings, being made conformable to His death.* (Phil. iii. 10.)

C—Things Done

Think what these more than five hundred brethren did after the apparition.

They were not idle, but—like St. Paul—they preached *Jesus and the Resurrection* (Acts xvii. 18)—and like the Apostles, for *with great power did the Apostles give testimony of the Resurrection of Jesus Christ Our Lord.* (Acts iv. 33.)—St. Paul says of them: *Many remain until this present, and some are fallen asleep.* (I Cor. xv. 6.)

Thus must you also everywhere announce Christ—and Christ Crucified—and glorious in His Resurrection.

Desire, whilst fulfilling the apostolic functions, to suffer for Christ insults—and outrages—*If we suffer, we shall also reign with Him.* (II Tim. ii. 12.)

COLLOQUY

Beg the grace to suffer and to reign with Christ.

CHRIST APPEARS TO JAMES

KINDRED THOUGHT

Give yourself wholly to joy with Jesus Christ Risen.

PRELUDES

1. Jesus appears to James.
2. See the place of the apparition.
3. Beg the grace to deny yourself, in order that you may share in the labors of Jesus Christ, and afterwards in His Resurrection.

A—The Persons

Consider St. James to whom Jesus appeared.

He was related to Our Lord—and was surnamed the Just.

Justice is necessary to you, if you would see Jesus—By the three degrees of perfection spoken of in the *Two Standards*—all justice is brought into the soul.

Conduct me, O Lord, in Thy justice (Ps. v. 9)—and that by means of poverty—contempt—and humility—For, as Christ said when being baptized as a sinner: *So it becometh us to fulfil all justice.*" (Matt. iii. 15.)

B—Things Said

Think what St. James could have justly said before God.

Those words of the Psalmist were suitable to him: *I humbled my soul with fasting.* (Ps. xxxiv. 13.)—For in the office of His feast on the 1st of May, we read: *From his infancy, he drank no wine,* nor any intoxicating drink, and he abstained from eating any *flesh meat.*

Learn from this how much fasting and temperance help to humility.

Have a high esteem of the tenth *Addition* of the *First Week* relating to penance even in regard to food—and the *Rules of Temperance.*

Let temprance in food and drink
Keep down the flesh's pride (Church Hymn).

C—Things Done

One reads of Him also, that He never shaved His head or used baths or perfumes.

See from this, how far removed he was from the love of ease.

Apply to yourself what St. Ignatius says at the end of the *Second Week*—that each one will advance in spiritual things, in proportion as he strips himself of self-love—self-will—and self-interest—Imprint deeply on your heart this golden remark, so as to become just, as was St. James.

D—The Divinity

From the preceding points you may conclude, that Jesus showed the virtue and the miracles of His Resurrection not to worldlings and courtiers—but to the poor—the lowly—and the humble—*"Behold they that are clothed in soft garments are in the houses of kings."* (Matt. xi. 8.)

You also must feel the effects of poverty—and of abjection—in order that you may contemplate the hidden things of the Mysteries of the Resurrection.

Revive your faith—and hope—of not only contemplating—but, later on, of seeing with your eyes—*The Wisdom of God in a mystery—a wisdom which is hidden* (I Cor. ii. 7) from lovers of themselves—and of the vanities of the world—To these this mystery will never be revealed.

E—Consolation in This Life

Behold St. James with Jesus, Who appears to Him.

Observe that Our Saviour, by His presence, causes all that seems painful in the austere life of St. James to disappear—Thus does the good Master console His own even in this life.

Say with Job: *That this may be my comfort, that afflicting me with sorrow, He spare not, nor I contradict the words of the Holy One* (Job. vi. 10) —and with St. Paul: *We glory also in tribulations* (Rom. v. 3)—because it is *the God of all comfort Who comforteth us in all our tribulation.* (II Cor. i. 3, 4.)

COLLOQUY

Beg in the colloquies for the grace of understanding and putting in practice those words of the Apostle: *When Christ shall appear, Who is your life, then you also shall appear with Him in glory. Mortify, therefore, your members which are upon the earth.* (Coloss. iii. 4, 5).

CHRIST APPEARS TO JOSEPH OF ARIMATHEA

KINDRED THOUGHT

Give yourself up wholly to joy with Jesus Christ Risen.

PRELUDES

1. Jesus appears to Joseph of Arimathea, according to certain writers.
2. Represent to your mind the place of this apparition.
3. Beg the grace to offer all to Jesus Christ by means of poverty, so that you may become rich in Him.

A—The Persons

Consider who was Joseph of Arimathea.

He was a disciple of Jesus, but secretly for fear of the Jews (John xix. 38) before the death of Our Saviour, but afterwards he was not ashamed of the Gospel, for he *came and went in boldly to Pilate and begged the body of Jesus.* (Mark xv. 43.)

Thus should you draw courage from the death and Resurrection of Our Divine Saviour, and not be ashamed of the Gospel.

Passion of Christ, strengthen me—And I spoke of Thy testimonies before kings, and I was not ashamed. (Ps. cxviii. 46.)

B—Things Said

Think what Jesus probably said to Joseph.

If of the woman who poured her ointment on His Head He said: "*She hath wrought a good work upon Me. . . . she. . . . hath done it for my burial*" (Matt. xxvi. 10, 12)—He could say no less to Joseph, who had done so much more for His burial.

Thus to all who assist at His Passion Christ says: *"You are they who have continued with Me in My temptations. And I dispose to you, as My Father hath disposed to Me, a kingdom.* (Luke xxii. 28, 29.) You can well believe that such words were also said to Joseph of Arimathea.

Follow Jesus with great constancy to His burial—that you may share in His Resurrection—and in the consolations granted to Joseph.

C—Things Done

Joseph taking the Body, wrapt It up in a clean linen cloth, and laid It in his own new monument which he had hewed out in a rock. (Matt. xxvii. 59, 60.)

Joseph gave up the possession of his own sepulchre to Our Divine Saviour—In return, Jesus appears to him after the Resurrection—a favor far surpassing in value any property—*"So every one that hath left house. . . . or lands for my name's sake . . . . shall receive a hundred fold, and life everlasting."* (Matt. xix. 29.)

Thank God that He has made you appreciate poverty, *looking for the blessed hope and coming of the glory of the great God and Our Saviour Jesus Christ.* (Titus ii. 13.)

COLLOQUY

Beg for this hope.

CHRIST APPEARS TO ST. PAUL

KINDRED THOUGHT

Give yourself up wholly to joy with Jesus Christ Risen.

PRELUDES

1. Jesus appears to St. Paul.
2. See the the place near Damascus.
3. Beg the grace to understand perfectly the words and the inspirations of Christ, and to obey Him.

A—The Persons

Behold Paul journeying from Jerusalem to Damascus.

He was *breathing out threatenings and slaughter against the Disciples of the Lord.* (Acts ix. 1.)—He was like a ravening wolf—so that the words of Jesus were accomplished: *"Behold, I send you as lambs among wolves."* (Luke x. 3.)

It is thus that you live in the midst of enemies—and of demons—sent about the earth by the chief of the wicked to harm you.

Surrounded with so many enemies—follow the advice of Jesus Christ: *"Be ye therefore wise as serpents and simple as doves."* (Matt. x. 16.)—You must not resist with violence—but with humility and prudence in Christ.

B—Things Said

Christ said: *"Saul, Saul, why persecutest thou*

Me? . . . . It is hard for thee to kick against the goad." (Acts ix. 4, 5.)

These words are very different from those used by Our Lord in the other apparitions—"*All hail!*"—"*Peace be to you!*"

The cause of this difference is to be found in the disposition of the soul—contrary or similar to the good or bad spirits—If it is contrary, they enter with noise and commotion—their presence is easily felt.

When you deserve—as you often do—to be thus harshly reproved, reply with Saul: "*Lord, what wilt Thou have me to do?*" (Acts ix. 6.)

C—Things Done

Suddenly a light from heaven shined round about him and falling on the ground, he heard a voice saying to him." . . . (Acts ix. 3, 4.)

God overthrew Saul that He might change him into Paul—From a wolf He changed him into a lamb —*Thus The Lord. . . . humbleth and He exalteth.* (I Kings ii. 7.)

Therefore in your humiliations and tribulations —you should recognize the Hand of the Lord humbling you, and except from It your exaltation.

It is good for me that Thou hast humbled me, that I may learn Thy justifications. (Ps. cxviii. 71.)

D—The Divinity

Behold Paul overthrown, and blind, though his eyes were open.

It is by these miracles that the Divinity—hidden in

the Passion—manifests Itself—*"He hath put down the mighty from their seat."* (Luke i. 52.)

Thus after death shall all human power be destroyed, as that *of the princes of this world that come to nought.* (I Cor. 2, 6.)

Sigh rather for that heavenly power—for the *inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven for you.* (I Peter i. 4.)

E—Consolation in This Life

The Lord said of Paul: *"This man is to Me a vessel of election, to carry My Name before the gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for My name's sake."* (Acts ix. 15.)

This testimony of Jesus was a consolation to Paul —surpassing all understanding—causing him to cry out later on: *I exceedingly abound with joy in all our tribulation.* (II Cor. vii. 4.)

Such are the consolations of the *Third Degree of Humility.*

Unite yourself wholly to Christ by a perfect act of love—ardently embracing *the Third Degree of Humility.*

COLLOQUY

Beg the grace of bearing for Christ reproaches and injuries.

CHRIST APPEARS IN LIMBO

KINDRED THOUGHT

Give yourself up wholly to joy with Jesus Christ Risen.

PRELUDES

1. Jesus appears in His Soul to the Patriarchs in Limbo, freeing them.
2. Behold the Patriarchs in Limbo.
3. Beg the grace to see Christ in His glory.

A—The Persons

Descend in spirit into Limbo, where the Patriarchs were detained, some for thousands of years.

These Patriarchs died in the state of grace and clothed with justice—Consider in them, the Fruits of the Holy Ghost, especially Patience and Longanimity, by which they had been enabled to endure their exile of so many centuries.

You must imitate them in the practice of these two virtues—for if *a thousand years in the sight of God are as yesterday* (Ps. lxxxix. 4)—what is your short life?

Do in such sort *that you may walk worthy of God in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God. Strengthened with all might, according to the power of His glory, in all patience and long-suffering, with joy. Giving thanks to God the Father.* (Coloss. i. 10, 11, 12.)

B—Things Said

Listen to the ardent sighs of the Patriarchs for Christ. Their desires ever poured forth in those words of Isaias: *Drop down dew, ye heavens, from above, and let the clouds rain the Just!* (Is. xlv. 8.)

Thus also in your exile should you sigh after Christ your Redeemer.

Say with Paul: *To live is Christ, and to die is gain. . . . having a desire to be dissolved and to be with Christ, a thing by far the better* (Phil. i. 21-23)—*Who shall deliver me from the body of this death?* (Rom. vii. 24)—and with the Psalmist: *When shall I come and appear before the face of God?* (Ps. xli. 3.)

C—Things Done

The Soul of Jesus, separated from His Body, descended into hell, and appeared to the Patriarchs, bringing them freedom.

Then was verified in them those words of the Apocalyse: *God shall wipe away all tears from their eyes* (Apoc. vii. 17)—For no sooner had they beheld the Soul of Christ and then His glorified Body, too, than they forgot all their past sorrows.

Thus will it be in your regard if you have suffered for Christ—by the *Third Degree of Humility.*

Rooted in the *Third Degree of Humility*—say with your whole heart: *That which is at present momentary and light of our tribulation, worketh for*

us above measure exceedingly, an eternal weight of glory (II Cor. iv. 17)—*For we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven.* (II Cor. v. 1.)

COLLOQUY

Beg for patient constancy in suffering the ills of life.

CHRIST APPEARS TO THE DISCIPLES

KINDRED THOUGHT

Give yourself up wholly to joy with Jesus Christ Risen.

PRELUDES

1. Jesus Risen appeared many times to the Disciples and went with them.
2. See Judea and Galilee where this takes place.
3. Beg the grace to walk worthily with Our Lord on earth, that you may enjoy Him hereafter in Heaven.

A—The Persons

Observe all the persons to whom Jesus appeared.

Compare them with the other people all over the earth—Consider the Divine spirit in Mary, the Mother of Jesus—and in the disciples—a spirit totally different from the worldly spirit which animated other men.

You learnt this in the *Two Standards*—Mary, the Mother of Jesus, and the disciples were under the

Standard of Christ—Others were under that of the chief of the wicked.

Conceive a great horror for the evil spirit of the leader of the wicked—and be wholly penetrated with the spirit of Jesus Christ.

B—Things Said

Listen, on the one hand, to the words that Jesus Risen says to His own, and on the other, to the speech of worldlings.

The world is full of idle talk about riches—honors, etc.—but Jesus during forty days ever spoke *of the Kingdom of God.* (Acts i. 3.)

Examine your conversations.

Let your conversations be the exact opposite of those which the world loves and embraces—that is to say, let them turn upon poverty—on the insults suffered by Jesus Christ—on humility—for these things lead to the Kingdom of God.

C—Things Done

Christ *showed himself alive after His Passion, by many proofs, for forty days appearing to them.* (Acts i. 3.)

During that time, He instructed them on all that concerned His Church, and on the manner of propagating it—He told them that, after they had received the Holy Ghost, they were to go through the whole world—He inculcated in them all that was in the Gospel.

Conclude from this what should be your good

works—for what you have to do is not to amass riches—or to run after honors, etc.—but to follow Christ, Who said: *"Learn of Me because I am meek and humble of heart."* (Matt. xi. 29.)

Give yourself up wholly to those works which breathe the humility of Jesus Christ—Penetrate yourself anew with the devout sentiments you drew from the preceding meditations.

D—The Divinity

To the Apostles whom He had chosen. . . . Jesus shewed Himself alive after His Passion, by many proofs. (Acts i. 2, 3.)

If you recall the apparitions upon which you have meditated above, you will see that, from time to time, Our Divine Saviour showed forth in His adorable Body the four qualities of glorified bodies, namely: immortality—brightness—agility—and subtility—and in different ways—so that He seemed in some sense to be *playing in the world* (Prov. viii. 31)—appearing now under one form now under another.

These four glorious qualities are also reserved for you—if you faithfully follow Christ.

Turn to Jesus and say to Him: *I have inclined my heart to do Thy justifications for ever, for the reward* (Ps. cxviii. 112)—according to your works you will share, one day, in the fruits of the victory.

E—Consolation in This Life

Remember that, during these forty days, perse-

cutions were not wanting to the disciples, who had to hide for *fear of the Jews.* (John xx. 19.)

Ponder how Jesus comforted them—for if He says Himself: *My delights were to be with the children of men* (Prov. viii. 31)—your delight should also be to be with Christ.

All men are not, however, in the necessary dispositions to find their delight in Christ—Examine if you are one of such men.

Strive to become, like Christ, meek and humble—Then you need fear no adversity—and you will be able to say: *According to the multitude of my sorrows in my heart, Thy comforts have given joy to my soul.* (Ps. xciii. 19.)

COLLOQUY

Beg for constancy and fortitude in tribulations suffered for Christ.

THE ASCENSION

I

KINDRED THOUGHT

Desire to dwell in Heaven in spirit with Christ.

PRELUDES

1. Christ, after having appeared during forty days to His Disciples sends them to Jerusalem, there to await the Holy Ghost, Who had been promised to them.

2. See the city of Jerusalem, where the Disciples are to wait.

3. Beg the grace to prepare worthily for the coming of the Holy Ghost.

A—The Persons

See the disciples entering with Jesus Christ.

They had been carefully instructed by their good Master on the spiritual life—on poverty—humility—etc.—But they still needed more of the Gifts and Fruits of the Holy Ghost.

Thus is it with you; after many instructions—and meditations—you still keep in the *First* or the *Second Class* of men and do not rise to the *Third Class,* because you do not sufficiently implore the grace of the Divine Spirit.

Excite within your soul ardent desires to receive the Holy Ghost—Who is so necessary to you—O God, *who shall know Thy thought, except Thou give Wisdom, and send Thy Holy Spirit from above? And so the ways of them that are upon the earth may be corrected, and men may learn the things that please Thee.* (Wisd. ix. 17, 18.)

B—Things Said

The disciples asked Him, saying: *"Lord, wilt Thou at this time restore again the kingdom to Israel?" But He said to them: "It is not for you to know the times or moments, which the Father hath put in His own power. But you shall receive the power of the Holy Ghost coming upon you.* (Acts i. 6, 7, 8.)

Christ blames their question about the re-establishment of the earthly kingdom of Israel—He changes the conversation—speaking at once of the Holy Ghost.

Thus must you act with those who speak of vain and idle things—For, in the world, *They have spoken vain things every one to his neighbor.* (Ps. xi. 3.)

Say with St. Paul: *We speak wisdom among the perfect—yet not the wisdom of this world, neither of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery.* (I Cor. ii. 6, 7.)

C—Things Done

Christ *commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father.* (Acts i. 4.)

Before dispersing to go into all the world, the Apostles were to tarry in Jerusalem—that is to say, the city of peace and rest—there to receive the good Spirit.

From this you may see how necessary a retreat is to apostolic men—if they would be confirmed by the Holy Ghost, to fulfil worthily the duties of their charge.

Think that those words of Isaias are said to you: *Prepare ye the way of the Lord, make straight in the wilderness the paths of our God.* (Is. xl. 3.)—In retreat, then, prepare the way of the Lord, and make straight His paths—so that those words of

Holy Writ may be applicable to you: *How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!* (Rom. x. 15.)

COLLOQUY

Beg for the Gifts and Fruits of the Holy Ghost—that you may worthily acquit yourself of the apostolic charge.

THE ASCENSION

II

KINDRED THOUGHT

Desire to dwell in Heaven in spirit with Christ.

PRELUDES

1. Christ takes His Disciples to the Mount of Olives, and ascends into heaven.
2. See the mountain.
3. Beg the grace to follow Him in spirit as He ascends to heaven.

A—The Persons

Behold, on the one hand, the persons assembled on Mount Olivet; on the other, all mankind over the surface of the earth.

To this Mount of Olives—where was about to be displayed the most beautiful spectacle that the world had ever beheld—Christ did not invite the Romans,

nor the kings or wise men of the world, but the poor —the humble—the lowly—and despised.

If, then, you desire to behold, one day, this beautiful sight—you must banish from your heart the love of earthly things—and apply yourself to the practice of poverty—and humility.

Follow the footsteps of Christ—and not of the world—for *when Christ shall appear, Who is your life; then you also shall appear with Him in glory.* (Coloss. iii. 4.)

B—Things Said

Listen to Christ speaking with His disciples.

It may be that He said to them—as He said to Mary Magdalen—*"I ascend to My Father and to your father: to My God and to your God."* (John xx. 17.)

Those who deny themselves and carry the Cross of Christ become His brethren—and children of God: *But as many as received Him, He gave them power to be made the sons of God.* (John i. 12.)

Have a filial confidence in God—*For whosoever are led by the Spirit of God, they are the sons of God. . . . And if Sons, heirs also—heirs indeed of God, and joint heirs with Christ.* (Rom. viii. 14-17.)

C—Things Done

It was on Mount Olivet that Christ appears to them for the last time. Because after the Ascension,

they returned to Jerusalem, from the Mount that is called Olivet. (Acts. i. 12.)

It was there He had begun His Passion—so, He wished it to be the scene of His glory—to show that Christ *"ought to have suffered these things, and so to enter into His glory."* (Luke xxiv. 26.)

This is what He teaches you also; He that will come after Me must work with Me, and follow Me in my labors, that he may follow Me also in my glory.

Renew within you the sentiments of the *Kingdom of Christ.*

D—The Divinity

While they looked on, He was raised up—and a cloud received Him out of their sight. (Acts i. 9.)

Contemplate this victory over death; *God is ascended with jubilee, and the Lord with the sound of the trumpet!* (Ps. xlvi. 6.)—Thus was manifested the Divinity—which had remained hidden in the Passion.

You also must laud Christ ascending to heaven—and do as the same Psalm directs: *Sing praises to Our God, sing ye! sing praises to our King, sing ye! For God is the king of all the earth!* (Ps. xlvi. 7, 8.)

Congratulate Christ—Give thanks to your Divine Saviour—Who *ascended into heaven to make us sharers in His Divinity*—as the Church sings—*For the grace of God Our Saviour hath appeared to all*

men, instructing us, that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and Our Saviour Jesus Christ. (Titus ii. 11, 12, 13.)

E—Consolation in This Life

A cloud received Him out of their sight. (Acts i. 9.)

The whole series of these apparitions was closed by that cloud—But reflect what comfort was in the heart of the disciples at the thought that they had so loving a King in heaven—Thus St. John, who was there, wrote; *If any man sin, we have an advocate with the Father, Jesus Christ the Just.* (I John ii. 1.)

You also have this consolation in this life—if you follow in the footsteps of Jesus Christ by preaching the *Third Degree of Humility.*

Establish yourself in the *Third Degree of Humility, strong in faith* (I Peter v. 9)—*and in the hope of the glory of the sons of God* (Rom. v. 2.)—*For if we have been planted together in the likeness of His Death, we shall be also in the likeness of His Resurrection.* (Rom. vi. 5.)

COLLOQUY

Beg to be like Christ in bearing injuries and reproaches.

THE ASCENSION

III

KINDRED THOUGHT

Desire to dwell in Heaven in spirit with Christ.

PRELUDES

1. *And while they were beholding Him going up to heaven, behold two men stood by them in white garments* (Acts i. 10) and spoke to the disciples.
2. See the Mount of Olives.
3. Beg for faith, hope and charity towards Christ ascending to heaven.

A—The Persons

Behold two men stood by them in white garments. (Acts i. 10.)

It is thought these were Angels.

Consider in the disciples the great desire they had to follow Christ—and in the Angels, the care they took to console the disciples—as they had consoled Jesus in His Agony—on the same mountain.

If you have also the heartfelt desire to attach yourself to Christ—the Angels will not fail in their duty—*For God hath given His Angels charge over thee: to keep thee in all thy ways.* (Ps. xc 11.)

Pray with the Church that *we who believe that Our Redeemer ascended into heaven, may dwell in spirit in those heavenly mansions*—Have great confidence in the Holy Angels.

B—Things Said

The Angels said: *"Ye men of Galilee, why stand you looking up to heaven? This Jesus Who is taken up from you into heaven, shall so come as you have seen Him going into heaven."* (Acts i. 11.)

It is not by their presence alone, but also by their salutary words, that the Angels comfort—and direct—the disciples—telling them that the Lord will one day return.

The Angels do the same for you—They often remind you that Jesus will come again, both for the Particular—and the General Judgment.

Resolve to hearken to these angelic inspirations—and to remember everywhere the coming of the Divine Judge.

C—Things Done

Turn your eyes in spirit upon Jesus ascended into heaven, and upon the Angels.

Our Lord had said to the disciples: *"You shall be baptized with the Holy Ghost not many days hence."* (Acts i. 5.)—Nevertheless He does not wait those few days, to show His love for them by the gift of the Holy Ghost—Hardly has He disappeared, than He wished—by means of His Angels—to be present to His dear disciples who hope in Him.

Those words of Ecclesiasticus are, therefore, most true: *My children, behold the generations of men: and know ye that no one hath hoped in the Lord and hath been confounded.* (Ecclus. ii. 11.)

Excite within you sentiments of the liveliest confidence in following Christ—Who loves you so much and cares for you with such great solicitude.

COLLOQUY

Beg for this confidence—Beseech God to give you grace to return Christ love for love.

CONTEMPLATION TO OBTAIN DIVINE LOVE

I

KINDRED THOUGHT

Desire to return God love for love.

PRELUDES

1 See yourself standing in the presence of God Our Lord, and of the Angels and Saints, who are interceding for you.

2. Beg of God an intimate knowledge of the numberless great benefits with which He has loaded you, so that you may be animated by sentiments of the liveliest gratitude, and ever love and serve His Divine Majesty.

A—Creation

In the beginning God created heaven and earth. (Gen. i. 1.) Consider attentively all that God, in His infinite goodness, has done for love of you—both in heaven and on earth—Weigh carefully how great—varied—beautiful—and well ordered—are all these things—see how God has labored, so to speak, during

six days, to accomplish this admirable work—both useful and advantageous—Besides, He intends to give you—together with all good things—Himself for ever.

Consider what it is right for you to return to such a Benefactor—and what you ought to do for Him.

Say: "Take, Lord, and receive all my liberty—my memory—my intellect, and all my will—all that I have and possess—Thou gavest it to me—and to Thee, Lord, I return it. All is Thine—dispose of it according to all Thy will—give me Thy love and grace—for this is enough for me.

B—Redemption

He gave Himself a redemption for all. (I Tim. ii. 6.)

Consider what God did in becoming Incarnate—See what He has given you in the Blessed Eucharist—For He is the Living Bread; The Bread of God is that *which cometh down from heaven, and giveth life to the world* (John vi. 33)—And what He has given you in all the other supernatural blessings attached to the Sacraments—Nor is it enough for Him to give you Himself in the adorable Sacrament of the Altar—He wishes to be perpetually united to you—for He is the *pledge of our inheritance.* (Eph. i. 14.)—His whole life and death—tell you how much He has suffered for you.

Study what you ought to do to correspond with such a love.

Say: "Take, Lord, and receive all my liberty—

my memory—my intellect, and all my will—all that I have and possess—Thou gavest it to me—to Thee, Lord, I return it—all is thine—dispose of it according to all Thy will—Give me Thy love and Thy grace—for this is enough for me."

But this offering can satisfy your heart only inasmuch as it is accompanied by an ardent desire to suffer for the love of Jesus Christ—as indicated in the *Third Degree of Humility.*

C—Particular Benefits

Every best gift and every perfect gift is from above. (James i. 17.)

Recall to mind all the gifts of body and soul, and all the exterior gifts, natural or supernatural, which have been granted to you, in preference to so many others—Do not forget the grace of your instruction in things religious.

Consider how many things this God of Goodness has done for you—with what patience and longanimity He has borne with your sins—how many holy inspirations and good desires He has granted you—in order that you may reach the glory of heaven.

Can you doubt that your duty is to offer Him all you have—together with your whole self—with the sentiments of a heart earnestly desirous to give Him love for love?

Say again—"Take, Lord, and receive all my liberty—my memory—my intellect—and all my will—all that I have and possess—Thou gavest it to me

—and to Thee, Lord, I return it—all is Thine—dispose of it according to all Thy will—give me Thy love and grace—for this is enough for me."

COLLOQUY

Give back into God's hands by resignation—oblation—and restitution—all that you have received from Him—with the liveliest sentiments of love.

TO OBTAIN DIVINE LOVE

II

KINDRED THOUGHT

Desire to return God love for love.

PRELUDES

1. Put yourself in the presence of God and the Saints.
2. Beg the grace to consecrate yourself entirely to the love of a God Who has loved you so much.

A—Natural Gifts

Consider God present in each one of His Creatures. *Do not I fill heaven and earth, saith the Lord?* (Jerem, xxiii. 24.)

Observe that, being thus present in all His creatures, God is not inactive—To the elements He gives life—to the plants, vegetation—to animals, instinct—and to men understanding—after having first given him being, life, and feeling—Thus all the gifts given in a measure to different creatures are united in man.

Since thus, then, God has in some sort united in man all these natural gifts—since also in man there is nothing that has not been given him by God—and therefore you can give Him nothing that does not belong to Him—see what you must do to correspond to so much love.

O my God, since I cannot offer Thee anything which is not already Thine, I give back to Thee what Thou hast given me—Dispose of me according to Thy good pleasure!

B—Supernatural Gifts

He has willed to make you His Temple. *Know you not that you are the Temple of God, and that the Spirit of God dwelleth in you?* (I Cor. iii. 16.)

Take to yourself the words added by the Apostle: *But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are.* (I Cor. iii. 17.)

Say: "Take, Lord, and receive all my liberty—my memory—my intellect—and all my will—all that I have and possess—Thou gavest it to me—and to Thee, Lord, I return it—all is Thine—dispose of it according to all Thy will—give me Thy love and grace—for this is enough for me."

O my God, I will endeavour to adorn this temple with all virtues—exciting myself to this—not by the fear of chastisement—but by the necessity of corresponding to the love Thou hast shown me, in granting me all these precious gifts—natural and supernatural.

C—The Image of God

Let us make man to Our image and likeness. (Gen. i. 26.)

This image contains in it all natural and supernatural gifts which make you like to God—Now, as love consists in the mutual communication of the benefits from which this likeness is produced—you may easily see how great is God's love for you.

Think over what you have to do, to answer such love.

Say: Take, Lord, and receive all my whole liberty—I will, besides, O my God, never forget the admonition of Ecclesiasticus: *God created man of the earth, made him after His own image. . . . that they might declare the glorious things of His works.* (Ecclus xvii. 1, 8.) I will strive therefore, in all places to bring about Thy greater glory.

COLLOQUY

Make this prayer: "Give me Thy love, give me Thy grace—It is enough."

TO OBTAIN DIVINE LOVE

III

KINDRED THOUGHT

Sigh after the perfect love of God.

PRELUDES

1. Imagine to yourself God present within you and full of goodness towards you.

Beg the grace to love God in deed and in truth.

A—God Working in You

Consider God acting for you in His creatures, for He is in the heavens, in the elements, plants, fruits, animals, etc., as an active agent.

Remember that love consists in deeds much more than in words—And here is manifest the incredible love of God towards you—of that God Who—for your sake—works so many wonders in heaven and on earth.

Compare the works you do for God, with those God does for you—and see what you ought to do.

Say: Take, Lord, and receive my whole liberty—*Let us not love in word, or in tongue, but in deed, and in truth.* (I John iii. 18.)

B—God Laboring

Consider God working for you in creatures, giving them life and preserving it.

Though God knows no labor—the works He accomplishes are so great that they could not be done without labor by any one who is not God—Thus, humanly speaking, He labors—the Scripture says He repented, etc.—in the same sense you may say, He labors for your sake, for love of you.

So also on your part you must, for love of Him,

work in creatures—particularly in your neighbor—drawing him to serve His adorable Majesty—and to procure His greater glory.

"Take, O Lord, and receive all my liberty"—For love of Thee, I will henceforth shrink from no work until I succeed—as well as it shall be in my power—in making all *know that there is no God beside Thee, and that they may show forth Thy wonders.* (Eccleus. xxxvi. 2.)

C—God Giving

Consider God operating, working thus for your sake, in creatures, giving them being, and preserving them in life—sensation, etc.

According to philosophers, preservation is equivalent to creation—therefore God, in some sort, gives at each moment to His creatures being, and sensation—To man He gives besides, understanding, and the other natural and supernatural qualities—and all on account of His love for you.

Conclude from this with what constancy, with what indefatigable ardor, you ought to act and work for God—"take, O Lord, and receive all my liberty"—*My mouth shall show forth Thy justice; Thy salvation all the day long! . . . Thou hast taught me, O God, from my youth: and till now I will declare Thy wonderful works. And unto old age and grey hairs, O God, forsake me not. Until I show forth Thy arm to all the generation that is to come.* (Ps. lxx. 15-18.)

COLLOQUY

Beg for the love of God and His grace—"Give me Thy love, give me Thy grace—it is enough."

TO OBTAIN DIVINE LOVE

IIII

KINDRED THOUGHT

Desire to know the goodness and perfections of God.

PRELUDES

1. Stand in the presence of God, and of all the inhabitants of Heaven.
2. Beg an ardent love of God.

A—Gifts in This Life

See how all goods and blessings come from on high—Your limited power is derived from the sovereign and infinite power above—so also your justice, goodness, knowledge, etc.

Recall to mind all the perfections of body and soul, natural and supernatural—and all graces, actual and habitual—all infused virtues—the Gifts and Fruits of the Holy Ghost, etc.—*Every best gift and every perfect gift is from above, coming down from the Father of lights.* (James i. 17.)—Thus God

communicates to you His gifts—which is proof of sincere love.

Unless bereft of reason you will conclude, that your duty is to keep nothing for yourself, but to give all back to God, returning love for love.

"Take, Lord, and receive all my liberty—my memory—my intellect—and all my will—all that I have and possess—Thou gavest it to me—and to Thee, Lord, I return it—all is Thine—dispose of it according to Thy will—give me Thy love and Thy grace—for this is enough for me."

B—Gifts in the Other Life

Carry your thoughts now up to the light of glory, the beatific vision, the eternal blessedness of heaven —those things *God hath prepared for them that love Him.* (I Cor. ii. 9.)

Remark that God wills to give Himself wholly—and for all eternity—to you, if you love Him here below—he who does not desire to love a God Who loves him so much is not sane of mind.

Say: "Take, O Lord, and receive all my liberty —Give me Thy love and grace—for this is enough for me here below—but I beseech Thee to grant me the happiness of contemplating Thee after this life —so that I may never cease to love Thee.

C—God Lovable in Himself

All the perfections and all the good things that God communicates to us pilgrims upon the earth, as well as to the blessed inhabitants of heaven, are

finite—For *He divides to every one according as He will.* (I Cor. xii. 11.)

He is, therefore, like a sun from which emanate these rays of light—like an immense treasure, a reservoir—a boundless ocean of all good—compared with Him all perfection is mere nothingness.

If, therefore, some beauty—some sweetness—some goodness—or any other created perfection draws you to love it—even should it be communicated to you only by its simple sight or knowledge—how is it possible that the vast ocean of perfection could be known without being loved with the most ardent love?

Say: Take, O Lord, and receive all my liberty—for I desire to love Thee, not now because I hope from Thee the communication of Thy benefits—but because Thou art worthy of infinite love, even shouldst Thou give me nothing.

COLLOQUY

Beg the grace of a most pure and perfect love of God.

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DIERTINS, IGNATIUS
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AUTHOR
The Morning Watch
TITLE
DATE LOANED
BORROWER'S NAME
STORAGE - COSA
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